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CONTEMPLATIONS MORAL AND DIVINE

The Third Part.

By *Sir* Matthew Hale, *Knight*; *Sometime Chief Justice of the* Kings Bench.

Never before Printed.

To which is added

The Life of the Author, Written by the Reverend Father in God, Gilbert, *Lord Bishop of* Sarum.

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XUM

TO THE

Reader.

THE Author of the following Treatises, is that Judicious and Pious Man, Sir Matthew Hale. The World needs not to be instructed in the worth of that Excellent Person, nor the value set upon all his Writings. Those, who had the happiness of knowing and being conversant with him, are Witnesses to the one, and the meanest Reader needs not to be inform'd in the other. The Author of his Life, and the publisher of many of his pieces, make him known to those, who before were unacquainted with him; so that to pretend to give any Account of him here, were but actum agere, and to be as tedious as impertinent.

By them we find our Author ſo faithful a manager of his time, as to make it conſtantly Subſervient to the good of the Publick. For when he withdrew from the Fatigue of ſerving that in his high Station, he enjoy'd not his leiſure Hours in Idle Eaſe, but laid 'em out upon inſtructing the Nobleſt part of Man: and his Thoughts never flow'd ſo uſefully, as when ſequeſter'd from Worldly Buſineſs.

The Treatiſes now publiſht are the effects of the moſt delightful part of his Life, his Horæ Sacræ, *and make a Third Volume of his* Contemplations. *He had* † *before given us one part of the* Knowledge of Christ Crucified, *and now you are preſented with a juſt Diſcourſe upon the ſame Subject. What he or rather his publiſher,* * *had given us but a taſte off, upon that great Precept, of* doing as we would be done unto, *is now in this*

† Contemplations, 1 Vol.

* Knowledge of God and of our ſelves.

this tract largely pursued, and justly handled. The other parts of this Volume are entire Discourses upon Subjects not before treated of by him; only the Advice to his Children *is* || *pursuant to his Custom of sending or giving 'em his Directions upon several Occasions.*

|| Directions for the keeping of the Lord's day.

The usefulness of this Good Man's Writings, makes the World envy his Heirs happiness in the perusing of his invaluable Labours, not yet made publick. But as he has been pleased to gratifie it by bringing out the Manuscripts from whence this Volume is faithfully publisht; so we still expect to see the rest of 'em drawn from their Obscurity, to oblige and further mankind in his Eternal warfare.

The

The Treatises comprised in this Volume are,

1. OF *the Knowledge of Christ Crucified, part 2d.* page 1
2. *And hath brought Life and Immortality to Light through the Gospel.* p. 95
3. *And when the day Pentecost was fully come, &c.* p. 120
4. *Concerning the Works of God.* p. 133
5. *Of doing as we would be done to.* p. 148
6. *A Treatise to his Children.* p. 200
7. *The Life of the* Author. p. 1

THE

THE KNOWLEDGE OF CHRIST CRUCIFIED.

PART II.

IN what precedes, we have considered the Advantages and Benefits, which, together with *Christ*, we Receive, relating to a Christian's Estate in his Life in this World, and in his passage out of it. The last Act of his being here, if it may be called an Act, is his Death. And therein we have consider'd the Victory of *Christ* over Death, and the Transferring of the Advantages of that Victory to us; whereby the Fear of Death, and the Damage of Death are removed:

and that which was before the Curſe of our Nature, is become our Gain: Not ſimply in it ſelf; but in relation to what follows after it; *viz.* The State and Condition of the Soul and Body after Death: which is next to be conſidered.

Such is the Abſolute Perfection of God, that he hath his Bleſſedneſs and Self-ſufficiency with himſelf. He is Eternally full of his own Goodneſs, which is Eſſentially the ſame with Himſelf, an Infinite Good commenſurate to an Infinite Deſire, and always Preſent. So that nothing without himſelf adds any thing to him, or is deſired by him, in relation to his Bleſſedneſs. All Good comes from him, and returns into him, as into that Ocean from whence it moved.

But all dependent Beings, as they have not their Being from themſelves, but from God; ſo they have not their Bleſſedneſs or Happineſs eſſentially *in* themſelves, becauſe not *from* themſelves. They are Veſſels receptive of their Good, from him that is the Author of their being potential Beings, not pure Acts: that are conſtituted in ſuch a degree, that they are rather Paſſive in receiving Good into them, than Active in filling themſelves with their own Good. They are thin and empty, till they are filled with their Objects, and are diverſified in the Happineſs or Unhappineſs of their Beings, and in the degrees of either, according to the nature of the Objects with which they are filled, and the different degrees and meaſures of their unions to them.

The Good ſuitable to an Intellectual Nature, muſt firſt be known, before it can be deſired: and, according to the poſition or ſtation of ſuch Good, it works differently upon the Soul, and the Soul

moves towards it in a different manner. If considered meerly as absent, it raiseth Desire; which is a reaching out of the Soul towards an Union with that Known Good: If absent, and upon probable or sure grounds expected, then it joyns unto Desire, Hope; which, according to the variety of the *Medium*, upon which the Expectation is grounded, is the more feeble and weak, having less Assurance, and consequently more Fear mingled with it: Or the more strong and firm, having a stronger Assurance, and consequently less Fear mingled with it. This is a kind of Middle Affection, being mingled with desire to the Good as Absent, and delight in it as Pre-apprehended, and so in some degree Present. The Good that is expected, though it be not absolutely present, yet it is looked upon as in a nearer Conjunction to the Power, than if it were not at all expected. Hope hath this Property, or Power in it, that it Unites an Absent Object, if expected, unto the Power, by Pre-apprehension, though it cannot in Actual Fruition: And hence it is said, Heb. 11. 1. *That Faith*, which is in effect the firmest kind of Hope, *is the substance of things hoped for.* It makes a kind of Pre-existence of the Thing unto it self, and fetcheth back Futurity to a kind of Presence. But if the Good be Really Present, and not only Expected; then the Affection that is wrought in the Soul is Delight. Though the Soul be moved toward the Thing it Enjoyeth with Desire, yet the Enjoyment still filleth the Desire. There is a continual and mutual action of the Desire upon the Object, and of the Object unto the Desire; and so there is a Perpetual Motion, and yet a Perpetual Rest: the Desire moving it self to the Object, and the Object

immediately satisfying the Desire, because present and enjoyed: and from that Mutual Action of the Power and the Object one upon the other, ariseth Delight, Complacency, and Contentment.

That which is the Chiefest Good of the Creature, when known, cannot choose but work most effectually upon these Motions of the Soul, and draw out these Affections of the Soul, in the most eminent and effectual measure. A small Good doth draw out a measure of Desire unto it, hope for it, and delight in it; but still in a smaller measure. For the Soul must needs reserve somewhat for some other Good that is more adequate to its Power: But if the Good be adequate to the Power, then it must of necessity draw out the most intense motion of the Soul to it: and consequently the greater the Good is, the greater must be the Desire of it, if Absent; the Hope of it, if Expected; the Delight in it, if Enjoyed: Because the Object is not too narrow for the Power, but Commensurate to it, and filleth it so, that in effect there is no residue of Power left to move towards any thing else but it, or at least in subordination to it.

The greatest Good that an Intellectual Creature can possibly have, and that which alone is Commensurate to it, is to have its self filled with the Manifestation of the Truth, Glory, Goodness, and Bounty of God. All other things are too narrow to fill the power and capacity of the Soul. This alone being Infinite, is Commensurate, and more than Commensurate to that Power, and in order unto which, that Power or Receptivity was planted in the Soul; *viz.* To enjoy God according to that Measure and Manner that the Creature is capable of. And this is the true and only Blessedness

neſs of Man: and conſequently muſt needs draw from the Soul the moſt Ardent Deſire, the moſt Comfortable Expectation or Hope, and the moſt abſolute Delight and Contentment. For herein as the Soul moves towards an Object that is natural to it, *viz.* Good; ſo it moves toward it, as towards the moſt natural, ſuitable, commenſurate Good unto it, and conſequently in the intenſeſt degree of its Power and Ability.

Though the Enjoyment of God be the Happineſs and Perfection of the Creature, becauſe it, and it alone, fills that Vacuity and Receptivity of the Powers of the Soul: Yet if thoſe Powers of the Soul be indiſpoſed, unfit and diſordered, uncapable of that Bleſſed Object; Though there wants not an Object to make it Bleſſed, yet there wants a Means of Uniting that Object to the Soul, at leaſt to communicate it ſelf unto it in that perfect meaſure that may make it Perfectly bleſſed. If the Sight be dim and imperfect, though the Object be never ſo Beautiful, and the *Medium* never ſo Light, yet the Object is not united to the Power, at leaſt in that perfection it ſhould be. If there be an Intelligible Object never ſo Glorious, and fit to be known, yet if the Underſtanding be dark, the Union is not wrought, or ſo perfectly wrought between the Underſtanding and the Object. If the Object of the Will be never ſo amiable, adequate, uſeful, good; yet if the Will be ſet upon filthineſs, impurity, or any unworthy Object; or if any impurity be mingled with it, the Power of the Will doth not receive, or at leaſt ſo genuinely receive, that Good that is propounded: And conſequently in a Soul thus diſtempered, there cannot ariſe that full deſire of the Soul after God, that

comfortable Hope or Expectation of the Enjoyment of him, nor that actual Fruition of him.

Our Lord *Jesus Christ*, the Eternal Son of God, the Prince of Peace, that came into the World to restore God to the Service and Honour of his Creature, and to restore Man to the Fruition of his Creator, and consequently to his Blessedness, in order to this great end,

First, Hath in some measure cured and healed the Distempers of our Souls, and the Powers of them; that so they may move regularly, even in this Life, towards this Blessed Union, The Enjoyment of God in our Desires.

Secondly, He hath obtained for us a State of Perfection of Soul and Body after Death, whereby we may be fit to receive and enjoy God in Perfection: Know him as we are known; Love him, and Receive him.

Thirdly, He hath obtained for us a most full Communication of God unto Man, even in the fullest compass of his Power and Capacity to receive him in that State after Death.

Fourthly, He hath fully described that Blessed Condition in the Enjoyment of God in that Life to come, and revealed it unto us, and Sealed unto us the Assurance of it, by the Truth of God and his own Resurrection.

Now because in order of Nature, the Act of Understanding to Know, doth go before the Motions

tions of the Will and Affections, to desire or hope for the Object that is desired or hoped for. And because in order of Nature, the Thing or Object that is to be known, hath a priority to the Act of the Understanding whereby it is known; though in point of Execution, or actual Existence, the Object may be future and subsequent to the Act whereby it is known: Therefore we shall in the first place consider the Estate of a Christian after Death, and the Privilege that with and by *Christ* he shall then receive: that so it being known, it may be desired, hoped for, and in due time perfectly enjoyed.

There is therefore considerable a Four-fold Estate of a Christian after Death.

1. The State of the Soul and Body from the Instant of Separation until the Time of his Resurrection.

2. The State of the Soul and Body from the Instant of the Resurrection until the Judgment.

3. The State of the Body and Soul thus Reunited in the Time of the Judgment.

4. The State of the Body and Soul after Judgment unto all Eternity.

These are Secrets that never lay within the reach or discovery of the Light of Nature, Job 38. 17. *Have the Gates of Death been opened unto thee*: The State of that Region hath been locked up from the

knowledge of Mankind in this Life: and no more is discovered or discoverable unto us, than what it hath pleased the God of Nature in the Scriptures to reveal and discover unto us: So far we may go; farther than that we may not, cannot see: and all other Conclusions, farther than warranted by that Light, may prove dangerous Untruths, often prove Presumptuous Curiosities, but at the best are but uncertain Conjectures, which want bottom enough to build our Desires, Hopes, or Expectations upon. And herein therefore we must ever magnifie the Excellency of the Scriptures, and the Great Mercy of God in giving them unto us, whereby those Truths are discovered that are of infinite concernment unto us, and that from the Finger of God himself, who alone could discover them: wherein all the Disquisitions and Conclusions of Natural Reason, or Human Learning, are short and defective. This is a Learning that no other means can teach us but Divine Revelation; a Continent that no other Map can describe, nor no other Light can discover unto us, but the Word of God himself: If we guide not our selves by this Thread, we lose our selves in the Discourse or Contemplation of it.

1. Therefore, concerning the State of Body and Soul after Death, till the Re-union of both in the Resurrection.

The Word of God shews us the Principles of Man, his Body and Soul, Gen. 2.7. *He formed Man of the dust of the ground, and breathed into his nostrils the breath of life, and Man became a living Soul.* These two Pieces of different Extractions he so closely and wisely united together, that they made but,

but one Piece: and ſo far advanced the corruptible part, the Body, that it was indued with an actual incorruption; ſubject indeed to a Tranſlation, but not to a Diſſolution, Corruption, or Separation, but only by the means of Sin.

But Sin entred into the World, and Death by Sin: — Natural death as well as Eternal Death. It did deprive the Body of that Incorruption that the power of God had annexed to it, though of its own nature otherwiſe Corruptible: And though it did not ſubject that Immortal part, the Soul, unto Corruption or Annihilation; yet, as it ſtood in relation to the Body, and as the Body and Soul made but one Man, ſo it ſubjected the Man to a Diſſolution, a ſeparation of thoſe Two Parts, which did conſtitute him one Reaſonable Creature. The Body became ſubject to Corruption, not Annihilation; the Soul to the Curſe, not to Corruption; and the Body and Soul as conſtituting one Man, to Death or Diſſolution. So then, Death Separating theſe Two Conſtitutive parts of Man, his Body and his Soul; we will conſider how, after the Death, the ſtate of either ſtands, as to ſuch as are truly united unto *Chriſt Jeſus*, and to God by him.

1. As to the Body; It is true the Body after the Diſſolution or Separation from the Soul, corrupts, and, as the Wiſe Man ſaith, *Returns to his Earth*, Eccleſ. 12. 7. Gen. 3. 19. *Duſt thou art, and unto Duſt thou ſhalt return.* And yet, *this Fleſh reſteth in hope*, Pſal. 16. 9. The Hope and Aſſurance of a Reſurrection to Life, Job 19. 26. *Though after my skin worms deſtroy this Body, yet in my fleſh I ſhall ſee God.* And doubtleſs, as an Evidence and Effect of this Aſſurance it was, that not only by a Natural

or

or Moral inſtinct, or Cuſtom, but even with ſome mixture of Religious Obſervance it was, that the Ancient Patriarchs took that Solemn Care of preſerving their Duſt. *Gen.* 23. 4. *Abraham* takes more care for a fixed Burying-place, than for a fixed place of Living. *Gen.* 49. 29. *Jacob* gives a charge to his Sons to Bury him with his Father. *Gen.* 50. 25. *Joſeph* ſecures, with an Oath, the Tranſportation of his Bones: Not out of any doubt of God's Power to recollect thoſe Bones, though ſcattered over the World; but to leave a kind of Teſtimonial of that Aſſurance of a Bleſſed Reſurrection; and that even in thoſe Bones there lay a Depoſitum or Pledge thereof. Iſai. 65. 8. *Deſtroy them not, for there is a Bleſſing in them.*

But to come a little nearer to that Privilege, that even the Bodies of ſuch as are united to *Chriſt*, have in this ſtate of Separation, and ſeeming Corruption.

1. Thoſe very Dead Bodies, though they put on Corruption, and Crumble into Duſt, yet that very Duſt is under a ſpecial Care and Providence of God. And as *their Death is precious in his ſight*, Pſal. 116. 15. ſo is their Duſt not neglected. The Blood of Righteous *Abel*, though ſpilt upon the Ground, yet had a Voice that the God of Heaven heard, *Gen.* 4. 10. And he, that whiles they lived, *Numbred the hairs of their heads*, Matth. 10. 30. thoſe ſeemingly unneceſſary Excretions of the Body, hath no leſs care of their Duſt, which he hath reſerved for a Glorious Reſurrection. When that Evil Angel would have injured the Deceaſed Body of *Moſes*, and abuſed it, to be an Inſtrument of Superſtition, or ſome other unworthy uſe, an Arch-Angel

was

was employed to prevent it, *Jude* 9. And therefore if I ſhould foreſee, that by Fury or Malice of Men, or any other Permiſſion, or Diſpenſation of Divine Providence, my Body ſhould be mangled into a Thouſand pieces, or be reſolved into Smoak and Aſhes, and thoſe Aſhes ſcattered into the Wind or Ocean; yet even in relation to this Body of mine, my Fleſh ſhould reſt in Hope: becauſe that All-ſeeing-Eye of God, can follow the moſt ſubtil parts of this my diſſolved Carcaſs, and purſue them from place to place till they ſhall be Lodged: And that Almighty Power of God, by that effectual ſound of the Laſt Trump, ſhall and will Re-ſummon all thoſe ſcattered Atomes, and call them together from their remoteſt diſſipation, and re-unite them again in a Glorious Reſurrection.

2. Thoſe very Dead Bodies are not by Death wholly diſunited from *Chriſt*. It is very plain, that by Faith in *Chriſt* in this Life, the Whole Man is United unto *Chriſt*, and become a Member of his Myſtical Body: And though the Inſtrument whereby this Union is wrought, Faith on our part, and the Spirit of *Chriſt* on his part, have their more immediate Reſidence and Termination in the Soul; yet by virtue thereof there is wrought a Communication of ſome Privileges of that Union, unto the Body it ſelf, 1 Cor. 6. 15. *Know ye not that your Bodies are the Members of Chriſt?* 1 Cor. 6. 19. *Know ye not that your Bodies are the Temples of the Holy Ghoſt?* And therefore though by Death theſe Bodies taſte of Corruption, and return unto their Duſt; yet in as much as by the Body of *Chriſt* there is depoſited in this Duſt, a kind of Secret Seed of Immortality, this very Duſt is not totally

tally ſeparated from that Union it once had with its Head. And hence it was that when the Bleſſed Body of our Lord was laid in the Grave, and thereby Healed the Deadlineſs of it, it did, as it were, Diſſeminate, and Diffuſe into the Bodies of the Saints a kind of Virtue, or Energy; ſo that in the Reſurrection of our Saviour's Body, the Dead Bodies of the Saints, by Secret Sympathy, as it were, with our Saviour's Body, and in Evidence of that Vital Power, which was derived into them, by virtue of that Union, as the dead Body by the touch of *Eliſha*'s Bones, 2 *Kings* 13. 21. They were quickned, and *entred into the Holy City, and appeared unto many*, Matth. 27. 53.

And upon this account likewiſe, I have a comfort in Death, even in relation to this Body of mine, my old Acquaintance, which I am now laying down in the duſt: that though it be ſown in diſhonour, and muſt turn into duſt; yet my Lord, to whom by Faith I am united, looks upon this Duſt, as that wherein he owns a Property, 1 *Cor.* 6. 20. as that which was and ſhall be a Member of his own Myſtical Body; as that which is precious in his ſight, and was Redeemed from Corruption by no leſs a Price than his own Death; And as that which ſhall in a perfect Union with that other, though Nobler Part, enjoy Eternal Happineſs, and the fullneſs of Joy for ever. And thus we ſhall leave the Body in this State of Reſt and Hope, till the Second Appearance of our Lord.

Secondly, Concerning the ſtate of the Soul in Separation after Death, until the Reſurrection, and the Benefits we have therein by the Union with *Chriſt*:

Christ: And herein so far as the Word of God showeth us, so far we may and must go: If we go farther, we are in the dark; and Conjectures are dangerous and uncertain, and such as we cannot build any sound Hope or Comfort upon. The Hope of a Christian is or should be, *a lively hope*, 1 Pet. 1. 3. *A firm hope*, and joyned with Confidence and Assurance, *Heb.* 3. 6. An Operative Hope, working the Heart to a Temper and Constitution suitable to it, 1 John 3 3. *He that hath this Hope purifieth himself.* A Hope that we may give a Man a *reasonable* account of, 1 *Pet.* 3. 15. And such a Hope as this is, must be bottomed upon living, sound, evident Principles. Conjectures, and Philosophical Discourses of things, that are not within the help of a Natural *Medium*, to discover or climb up unto, breed but a weak faint Perswasion or Opinion, and therefore cannot be a Foundation of such a Hope. It is only Divine Revelation that can discover the thing in hand, or lay a foundation for such a Hope as makes not ashamed. So far therefore as the Scriptures of God reveal unto us, so far have we a Sound Foundation of Faith and Hope in the matter in hand. And, from them we learn,

1. That from the instant of Death, until the Resurrection, there is a State of the Separated Soul: and that it hath an Abiding, Being, and Subsistence, notwithstanding such Separation; and this will most clearly appear by what follows.

2. That that State of the Soul of a True Christian, is, from the instant of its Separation, a State free from all Sin: And this freedom from Sin is not

not only a freedom from the Guilt and Imputation of Sin (for such a State the Soul hath in this Life) but a freedom from the Stain and Adherence of all Sin. Whiles the Soul hath its residence in the Body, there are two contrary Principles that move it, and work upon it. The Spirit and Grace of *Christ* working the Soul to the Likeness and Similitude of *Christ*, fashioning him in the Heart, and reforming it to the Image of God: And on the other side, the Sinful and Fleshly Appetite strugling to retain its domination and rule over the Soul, and bringing it into subjection of the Law of Sin. And from these contrary Principles ariseth a continual strife and contention in the Soul; Either Principle having some footing and ground in the Faculties and Powers of the Soul, Galat. 5. 17. *The Flesh lusteth against the Spirit, and the Spirit lusteth against the Flesh, and these are contrary one to the other, so that ye cannot do the things ye would.* And from hence it is, though in the best of Men there be a prevalence of the Power of Grace in the Soul; So that the *Domination* and Power of the Flesh be controlled, *Rom.* 6. 14. and not only so, but the *Flesh is Crucified*, brought into Subjection, Gal. 5. 24. *They that are Christ's have Crucified the Flesh, with the Affections and Lusts.* Yet still the Flesh continues.

1. As an Impediment to the full and free working of the Spirit of God, or rather of the Soul to move according to it; for it is clogged with *a Body of Death*, Rom. 7. 24. Matth. 26. 41. *The Spirit is willing, but the Flesh is weak.* The Body and Soul, like *Mezentius* his Couples, consisting of a Dead and earthy part, as well as of a Living and Spiritual

tual part, whereby we cannot do the thing we would.

2. Notwithſtanding the Prevailing Power of Grace in the Soul, the Fleſh continues not only a Paſſive Impediment, as I may call it, but it hath ſtill left in it a Counter-motion, it Luſteth againſt the Spirit; and though the Spirit of Grace be the Prevailing Principle, yet the contrary Motion of a contrary Principle, cannot chooſe but impede and retard the Power of the contrary Motion, though it cannot altogether fruſtrate it: As we ſee when the Tyde comes in upon a Freſh River, though the Tyde prevail, yet the contrary Motion of the River doth hinder and retard the Tyde in its Motion; though it cannot Conquer, yet it Interrupts it.

3. And not only ſo, but ſometimes even in the beſt of Men, that Natural Corruption of the Fleſh, which grows Sullen by being Over-match'd with the Powerful Work of Grace upon the Soul, and ſeems dead: yet the Opportunity of a Temptation revives that ſeeming Dead Luſt that was in us, that ſometimes it returns upon them with Advantage. And ſo *this Law in the Members warring againſt the Law of the Mind*, by the Opportunity and Animation of a Temptation, brings us into Captivity *to the Law of Sin which is in our Members*, Rom. 7. 23. So that the beſt of Men neglecting their Guard, and being ſecure, have been, by this Law in the Fleſh. Actuated by a Temptation, brought into the Commiſſion of the worſt of Sins.

So that the great hindrance to the through and perfect Sanctification of the Soul in this Life, is prin-

principally by the Adherence of the Body unto it; and consequently of those Lusts and Passions that do accompany that Body. But by Death the Impediment is removed, the Counter-motion of the Flesh abolished, the Opportunity of Temptation by it taken away, and nothing doth hinder or retard the Soul from being Actuated, Moved, and Habituated, according to that Prevailing Principle of the Grace of *Christ*, which it had in it in this Life, and carries with it out of this Life: and in the Instant of the Dissolution, the Whole Leven of Natural Corruption is cleansed out of the Soul: And *he that is thus dead is free from Sin*, Rom. 6. 7.

In this Life the Grace of *Christ* is as it were Fashioning and Moulding the Soul unto his Likeness: And because the Flesh is a great Enemy unto this Work, our Lord's Counsel is, still to Weaken, Abate and Mortifie the Flesh, that hinders and interrupts the Energy and Work of the Spirit of God: So that we should, as much as may be, Die while we Live. The Day of Death is, as it were, the Birth-day of the Soul, when it falls off as a Seed that is ripe, and drops into a place of rest, and there it spends, as it were, its Infancy, till it be ready for the Consummation of its happiness in the Resurrection. But still in that instant of Separation, it is like the Children of Tribulation, Revel. 7. 12. *Cloathed with White Robes*, Dipped in the Blood of *Christ*, and Sanctified throughout by the Spirit of *Christ*.

Thirdly, The Soul united unto *Christ*, immediately upon her Separation from the Body, is Translated into a place of Rest, and enjoys a Condition free from all Trouble, Sorrow and Misery, *Revel.* 14. 13. *They rest from their labours, and their works follow them.* *Fourthly*,

Fourthly, The Soul doth not only enjoy a Negative Happineſs, an Abſence of all Miſery; but, in the very Inſtant of the Diſſolution is Tranſlated to a condition of Bleſſedneſs Commenſurate to the Capacity of the Soul; and enjoys the Viſion of *Chriſt* in Glory, in a place of Glory and Happineſs, Luke 17.24. *Lazarus's Soul was carried into Abraham's Boſom*, and there did reſt before the laſt Judgment: for the Rich Man's Brethren were then upon the Earth: Which, though it be a Parable, yet it imports the Bleſſed State of a Separate Soul, even before the Laſt Judgment.

And that this is ſo, our Saviour's words upon the Croſs unto the Crucified Thief import, Luke 23. 43. *Verily I ſay unto thee, to day thou ſhalt be with me in Paradiſe.* Wherein we have, Firſt, The Time; *To Day*: before the Reſurrection. Secondly, The Place; *In Paradiſe*: which is the very place of the Bleſſed: that which 2 *Cor.* 12. 2. is called *the third Heaven*, verſ. 4. is called *Paradiſe*. And, Thirdly, The Preſence; *with me in Paradiſe*, where the Glorious Soul of *Chriſt* was, 2 Cor. 5. 8. *We are confident, and willing to be abſent from the Body, and to be preſent with the Lord.* Parallel to which, Philip. 1. 23. *Having a deſire to depart, and to be with Chriſt, which is far better.* There is not a mean inſtant between the departure from the Body, and the local Preſence with *Chriſt*. And certainly, the Soul enjoying the Preſence of *Chriſt*, cannot want the Fullneſs of Happineſs. The Soul muſt needs receive a continual Irradiation from his Glory: a continual Stream of Comfort and Delight muſt needs flow into the Soul from his Preſence, the clear Manifeſtation of his Love and Favour. But yet according to the Meaſure of the Capacity of the

Soul to receive, muſt needs be the Meaſure of what it receives: And therefore, doubtleſs, as the Soul, in the State of Separation, cannot have the ſame Meaſure of Perfection as it ſhall have in its Re-union in the Reſurrection; So conſequently it cannot receive the like Meaſure of Bleſſedneſs as it then ſhall receive. Though the Bleſſedneſs be the ſame in Kind, and the ſame in Meaſure, yet the Soul hath not the ſame capacity to receive it, as when it is re-united perfectly to a perfect Body, by which the Soul will be enabled to act more perfectly than it did, or could in the State of Separation. The Soul enjoys a fullneſs of Comfort, and Reſt, and Bleſſedneſs in the preſence of *Chriſt*, according to the utmoſt capacity that it hath: But as her capacity, and the excellence of her operation ſhall be improved in the Reſurrection, ſo ſhall the meaſure of her Happineſs: The fullneſs and perfection of her fruition is reſerved till then, Coloſſ. 3. 3. *Our Life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall we appear with him in Glory.* 1 John 3. 2. *Now we are the Sons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like unto him: for we ſhall ſee him as he is.* The perfect Viſion of *Chriſt* is referred till his laſt Appearance; and conſequently the perfect Meaſure of our Glory and Bleſſedneſs. The Reception of that Glory into the Soul, is that which doth in a manner Transfigure, and Transform the Soul into the ſame Glory: and according to the Meaſure of that reception, ſo is the Meaſure of that Transformation. Here, in this Life, our Viſion of it is as it were in a Glaſs, and therefore our Conformity unto it is the leſs, and more imperfect: In the State of Separation

paration of the Soul more is ſeen, and therefore the Soul more Irradicated: But in the Re-union of the Soul and Body, the State of the Soul is more perfect, and the Vision thereof more perfect, and conſequently the Glory of the Soul and Body more perfect. Then we ſhall behold with open Face (not in a Glaſs as here) the Glory of the Lord: and ſo ſhall be changed into the ſame Image from Glory to Glory, as by the Spirit of the Lord. 2 Cor. 3. 18. *We ſhall be like him, for we ſhall ſee him as he is.* The ſeeing of *Chriſt* as he is, is that which Imprints a Glory upon the Soul, as the Sight of God in the Mount, Imprinted a Brightneſs upon *Moſes*'s Face: And the more perfectly we ſee him, the greater is our conformity to him: the more we receive of him, the more likeneſs we receive unto him. In the State of Separation the Soul receives a clearer Viſion of *Chriſt*, than whilſt ſhe was in the Fleſh; but not ſo full a Viſion as ſhe ſhall in the Reſurrection. And therefore theſe Bleſſed Souls, *Revel.* 6. 9. are ſaid *to be under the Altar.* So that though they had White Robes given unto them, yet they were, as it were, in the Court of the Temple: though in a State of nearneſs unto *Chriſt*, a State of Bleſſedneſs Commenſurate to the capacity of the Soul; yet not ſo fully and compleatly happy as in the Reſurrection, when the *Tabernacle of God ſhall be with Men*, Revel. 21. 3. So that to conclude, we think, that according to the Scriptures, though the fullneſs and perfection of the Glory of the Saints is reſerved to the General Reſurrection at the Second Appearance of *Chriſt*; yet the Bleſſed Souls departed, do, in the Inſtant of their Separation, enjoy the Preſence of *Chriſt*, and a Glorious Manifeſtation of his Glory and Preſence unto

them, in as full a Degree, and Measure of Happiness, as a Separate Soul is possibly capable of, and so much she is caplable of, as makes her Happy and Glorious. And were there no more but this, it were enough not only to Conquer the Fear of Death, but to make it desirable to a Faithful Soul, so far as consists with our Submission to the Will of God, and that Duty of serving our Generation in this Life, which he requires of us.

There are Two Things that make us hang so much upon this Life, *viz.* *First*, The want of Faith, and Belief of this Truth of God, *viz.* That the Soul in the Immediate Instant of her Separation enjoys a State of Glory and Blessedness. The Shadow and Vale of Death doth interpose, and hinder our Souls from beholding that Country which is on the other side of that Vale. *Secondly*, The adherence of our Flesh, which doth and must know, that in the Region on the other side of Death, there is no room for it; no room for Sensual Pleasures and Delights, and Enjoyments, and therefore hangs back, and cannot with Patience think of it: And having in some measure tainted the Soul with those Affections and Lusts, makes her also unwilling to change her Station. And therefore I look upon Old Age as a great Blessing, even in this respect, that it wears out, and weakens those Strong Fleshly Corruptions, and Inclinations, which make us so much rest upon this Life: and gives us opportunity with less diversion of the Flesh, to entertain the Hopes and Expectation of the Blessed Estate of the Soul after Death.

II. We come to consider the State of the Soul and Body, in and from the Instant of the Resurrection until

until the Laſt Judgment; and the Privilege that we have by *Chriſt* therein: And concerning it, thus far the Scriptures teach us to conclude,

1. That there ſhall be a Reſurrection of the Bodies of all Men. This appears by the Scriptures of both Teſtaments; though more clearly in the *New*: Our Lord *Jeſus* in the Goſpel *having brought Life and Immortality to light*, viz. That Great Myſtery of Life, and the Second Life and Immortality, which was more obſcurely delivered in the Old Teſtament, *Chriſt* hath Unveiled, and poſitively and plainly declared the ſame. *Balaam*, though a Wizard, yet, by what means we know not, was Inlightned to ſee many Truths, and Tranſported, even beyond himſelf, in the Acknowledgment of them: And he ſeems to acknowledge this Truth, ſpeaking of the *Star of Jacob*, Numb. 24. 17. *I ſhall ſee him, but not now.* Again, *Job*, who ſeems to be cotemporary with that time, though none of the Twelve Tribes, but yet of the Children of *Abraham*, had this Truth by Tradition unqueſtionable, Job 19. 26, 27. *Though after my Skin, Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God.* Iſaiah 26. 19. *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe: Awake and ſing ye that dwell in the duſt: for thy dew is as the dew of Herbs, and the Earth ſhall caſt out the Dead. Thy dew is as the dew of Herbs*; a ſecret quickning quality, like that of the dew of Herbs, ſhall fall upon thoſe dead Materials, and give them Life, Dan. 12. 2. *Many of them that ſleep in the duſt of the Earth ſhall awake, ſome to everlaſting life, ſome to ſhame and everlaſting contempt. Many*, 1. Importing their Multitude, not excluding any. 2. *Many*, Becauſe we ſhall not all die, but we ſhall all be changed.

In the New Teſtament, this Truth is more clearly and diſtinctly aſſerted, *Matth.* 22. 29. Our Saviour particularly, and *ex propoſito* aſſerts it againſt the *Sadduces*, and declares the manner of their condition to be, *as the Angels of Heaven.* Again, *Matth.* 24. 31. He deſcribes the manner of it: *He ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather the Elect from the four winds, from one end of Heaven unto the other.* Hence he calls them, Luke 20. 36. *Children of God, being Children of the Reſurrection.* And it is plain, that the Diſciples of *Chriſt* took this as an unqueſtionable Truth, John 11. 23. *Jeſus* ſaid unto her, *Thy Brother ſhall riſe again. Martha* ſaid unto him, *I know that he ſhall riſe again at the Reſurrection at the laſt day.* This great Truth, aſſerted by the *Phariſees*, contradicted by the *Sadduces*, Acts 28. 8. and unknown to the moſt Learned of the *Gentiles*; *Paul* moſt excellently diſcovereth and aſſerteth, in his Sermon to the *Athenians*, enforcing it from the *Power* and *Juſtice* of God: And though it had but a courſe entertainment at the firſt, for ſome Mocked, others declined the preſent Diſquiſition of it, *Acts* 17. 32. yet doubtleſs it was the moſt proper Point, to convince the Ignorant World of; it being ſuch a Truth, as muſt of neceſſity put them upon ſollicitous Inquiries of their Future State, and quite change all the vain Deciſions of the *Philoſophers*: and therefore this Subject *Paul* choſe to Diſpute upon in the *Academy* of *Greece.* And though the Doctrine ſeemed at firſt Novel and Incredible, yet it doubtleſs left ſome Jealous Impreſſions upon their Minds, of the Truth and Conſequents thereof: and that Jealouſie made them the apter to entertain the liſtening to thoſe Truths, which were in order

order to it. When in the Church of *Corinth*, this Truth began to be called in Queſtion, the Apoſtle, 1 *Cor.* 15. undertakes a ſetled Diſcourſe of the Truth of it; which he Evinceth by many Arguments: 1. From the Reſurrection of *Chriſt Jeſus*; which, *Firſt*, He proves by unqueſtionable Evidence: then Infers,

1. The Poſſibility of the Reſurrection.

2. The Neceſſity of it.

The Poſſibility, intimated thus; If *Chriſt* be riſen, then it is not impoſſible but the ſame Power may raiſe up us. But *Chriſt is riſen*: The former Propoſition is evident; For it was no leſs than an Omnipotent Power, that was required to the Reſurrection of *Chriſt*: and more than an Omnipotent Power, is not, cannot be required to the Reſurrection of us. The Second Propoſition he evidenceth beyond all contradiction: He inſtances in Four ſeveral times of his appearance after his Death; To *Cephas*: To the 12 *Diſciples*: To 500 *Brethren at once*: And to *himſelf*. And as thus the Poſſibility of our Reſurrection ſtands proved by the Reſurrection of *Chriſt*: So, *Secondly*, The Neceſſity of it; *Chriſt was declared the Son of God with Power, by the Reſurrection from the Dead*, Rom. 1. 4.

And the end of his Miſſion into the World muſt needs be ſome Work anſwerable to the Greatneſs of his Perſon, and the Wonderfulneſs of it: Certainly, that the Eternal Son of God ſhould take upon him our Fleſh, Live, Die, and Riſe again, and Aſcend into Heaven, could not chooſe but be for ſome notable end. A Wiſe Man never undertakes

any Great Action but for ſome Great End anſwerable to it: Much leſs certainly, would the Great God, the Fountain of all Wiſdom, undertake ſuch a buſineſs as this, but for an end ſuitable to it. Now the end of God's ſending of *Chriſt* into the World, is declared, John 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* But if there be no Reſurrection, God ſhall be diſappointed in this great end of the Miſſion of his Son: For it is evident, that in this life, little advantage is wrought for the Diſciples of *Chriſt*. They meet with Perſecutions, Wants, Neceſſities, Barbarous Uſage, Untimely Deaths oftentimes, Verſ. 19. *If in this life only we have hope, we are of all Men moſt miſerable.* And *if no Reſurrection, then they that are fallen aſleep in Chriſt are periſhed*, Verſ. 18.

Therefore ſince the Salvation of Men, was the end of the Miſſion of *Chriſt* into the World; The end of the Almighty and Wiſe God, who hath Infinite Wiſdom to contrive Means to compaſs his own ends; Infinite Power to effect and bring them to paſs, and to remove all Obſtacles that may hinder the effecting thereof: And ſince it is plain, that the Salvation of the Servants of *Chriſt*, is not in this World, but muſt of neceſſity be in ſome future State after this Life: And ſince neither the Light of Nature, nor the Light of Scripture, do ſhew us any other way, to the attaining of that happy condition after this Life, in that full and compleat meaſure, but by the Reſurrection: Therefore there is a neceſſity of a Reſurrection, that Man might not loſe his Happineſs, nor God the Glory of his Wiſdom and Power, in the Redemption of Man by his own Son.

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The next Argument of the *Neceſſity* of our Reſurrection from the Reſurrection of *Chriſt*, ſtands in the Compariſon of *Chriſt* and *Adam* together; and the Relation that each have to their Dependants. *Adam* ſtood as a Mediator of the Firſt Covenant, for *Himſelf* and *All* his Seed: And hence it was, that by *His* Sin, Death paſſed upon *Him*, and upon *All* his Poſterity. This is the ſcope of the Apoſtle here, *Verſ.* 22. and more fully and at large, *Rom.* 5. 12. *& ſequentibus.*

Now the Tranſition of Guilt and Death from *Adam* unto us, reſted upon a double Union between him and us. 1. An Union by Natural Generation. 2. An Union by way of Repreſentation. Both theſe were requiſite to transferr the diſadvantage of his ſin upon us. For if the former had been wanting, it had been an unreaſonable thing that the ſtipulation of him to whom I had no Relation, upon whom I had no Dependance, to whom I gave no Commiſſion, ſhould inure to my diſadvantage. If the ſecond had been wanting, it had not been agreeable to that rule of Juſtice, that the Lord himſelf was pleaſed to own, Ezek. 18. *The Son ſhall not bear the Iniquity of the Father.* And becauſe the Juſtice of this may the fuller appear, and the difference between the State of *Adam*, in relation to all his Poſterity, and the ſtate of a Father now in Relation to his Children; We may conſider theſe differences.

1. *Adam* was conſtituted in ſo perfect and free a condition, that he was moſt exquiſitely fitted to be the Mediator of a Covenant, between God and himſelf, and all his Poſterity. But *our* Parents are not conſtituted in ſuch a condition, they want that

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Perfection of Knowledge, and Freedom of Will, as was in our First Parents. Since the Fall, the Descendants from *Adam* are corrupted in their Wills, and in their Judgments; and so not fit to be Representatives for the binding of their Posterity, as *Adam* was.

2. As *Adam* was a Representative for his Posterity for their *Ill*, in case of *Disobedience*; so he was for their *Good*, in case of *Obedience*. A Stock of Blessedness Transmissible to his Posterity, was deposited freely, by the Free Goodness of God, without any desert in Man, for the advantage of him and all his Descendants: For it is most evident, that even in the State of Innocence, the Law of Propagation of his kind, was given to Man as well as to the other Creatures, *Gen.* 1. 28. So that as his Posterity might have had *disadvantage* by his Fall, so they might have *advantage*, in case he continued in his Integrity, *viz.* the Transmission of that happy and perfect condition that *Adam* had, subject nevertheless to a Personal Liberty, as *Adam* was. But it is not so now with us: Our Parents can Transmit to us, their Posterity, nothing but a State of Sin, and Defect, and Misery: So that as they are unfit to be Mediators, or Representatives for us, in respect of their Defect; So it were unequal they should be such, because they would be necessarily Mediators to our *Disadvantage*, not possibly to our *Advantage*.

3. Again, a Representative, or Mediator between God and Man, could not be without the Institution and Acceptation of God; he having filled our First Parents with such Ability and Equality,

lity, was pleased to accept him as a Stipulator for himself and his Descendants, and constitute him such. But he hath not so appointed in other Descendants from him. And herein we may see the Justice and Goodness of God, who, though he be the Absolute, and Uncontrollable Lord of all his Creatures, to whom he is not bound by any rule of Justice; yet when he was pleased to take *Adam* for a common Stipulator, for his Posterity as well as Himself, he fits him with most Exquisite Purity, Wisdom, and Ability, such as could never be over-matched by his Posterity, had he continued in Innocence; and puts into his hand a full Stock of Blessedness for him and his Descendants, before he admits him to Stipulate for the Good or Evil of his Posterity. But when that fails, as it doth with the Descendants from *Adam*, his Rule of Justice is, *The Son shall not bear the iniquity of the Father.*

Thus far we see the Union, between *Adam* and us, whereby, while he ate the Bitter Fruits, our Teeth are set on Edge: and yet Almighty God most exactly just therein. Now our Lord *Christ* became a Second *Adam*, the Mediator of the Second Covenant: *As in Adam all die, so in Christ shall all be made alive*, Vers. 22. Now as God was pleased to put into the hands of the First *Adam*, a Stock of Life, and Blessedness, under a Covenant for him and his Posterity, which were included in him by the Law of Natural Generation; so he put into the hands of *Christ*, the Mediator of the Second Covenant, a Stock of Life and Blessedness for his Seed, by Supernatural Regeneration, *Vers.* 47. *As the First Adam was made a living Soul, so the Second was made a quickning Spirit*, John 5. 26. As the Father hath life in himself, so hath he given to the Son

Son to have life in himſelf: a quickening Life, John 5. 21. *The Son quickeneth whom he will.* Quickening not onely to a Life of Grace here, but to a Life of Immortality and Glory hereafter, John 6. 54. *Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day,* Verſ. 57. *As I live by the Father, ſo he that eateth me ſhall live by me.* A Life as in the Fountain habitually there, but actually exerciſing it ſelf in the Branches united to him, John 11. 25. *I am the Reſurrection, and the Life, whoſoever believeth in me, tho' he were dead yet ſhall he live.* And as the Life that is in the Root, is that which gives Life to the Branch, and the means of deriving this Life is the Union between the Stock and the Branch; and the Interception of this Life from the Branch, is the Diſunion, or Separation of the Branch from the Root; ſo that Life of Grace in the Soul, and of Immortality in the Reſurrection, is by virtue of this Union with the Root *Chriſt*, John 15. 5. *I am the Vine, ye are the Branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit.* And as the Life of the Branch is hid in the Root, ſo our Life is hid with God in *Chriſt*, Coloſſ. 3. 3. Now becauſe Union is the means of our everlaſting life in *Chriſt*, as it was of Temporal and everlaſting Death in *Adam*; So we ſhall find between *Chriſt* and his Branches, a Parallel Union to that between *Adam* and his Poſterity. 1. An Union, though not by way of Natural Generation, yet by way of Supernatural Regeneration: As *Adam* had his Seed, ſo *Chriſt* hath his Seed, Iſai. 53. 10. *He ſhall ſee his Seed.* John 3. 3. *Except a Man be born again, he cannot ſee the Kingdom of God.* Born of an Immortal Seed, 1 Pet. 1. 23. *Being born not of a Corruptible Seed, but of*

of Incorruptible, by the word of God, which liveth and abideth for ever. Formed into the Image of *Christ* the Immortal Son of God. Fed with an Immortal Food. John 6. 51. *I am the living bread which came down from Heaven: if any Man eat of this Bread, he ſhall live for ever.* And this Immortality reſteth upon this ground, John 6. 56. *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* That is, is united to me, as the branch is to the root: and that life that is in the root is tranſmitted into the branch: And it ſhall be as impoſſible for that branch to die, as long as it ſtands thus united, as it is impoſſible for the root to die.

But ſtill this is a Spiritual Union, a conjunction of the Soul and Spirit unto *Chriſt*. The Union between *Adam* and his Poſterity, and between *Chriſt* and his Seed, agree in this, that they were both Unions unto them as to the Root: and by virtue of that Union, there was a Tranſmiſſion of their conditions to thoſe that were thus united unto them. Death from *Adam* to his Seed; Life by *Chriſt* to his Seed. Yet the manner of that Union differs: That, a Birth of the Fleſh; this, a Birth of the Spirit. John 3. 6. *That which is born of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit.* John 6. 63. *The words that I ſpeak, they are Spirit, and they are life.* This therefore is that poſterity, as I may call them, of *Chriſt Jeſus*, not born of the Fleſh, but of the Spirit, *viz.* ſuch as by his Grace ſent into, and everlaſtingly abiding in their Souls, are wrought to the Love of God by him, to the Obedience of his Will, to a Conformity to *Chriſt* the Image of the Inviſible God, in all the Inclinations, Diſpoſitions, and Habits of their Souls: and ſo tranſplanted from that State of Rebellion

bellion and Disobedience unto God, into the Kingdom of God, and the voluntary subjection unto his Will, in which they are preserved by the same abiding Spirit of *Christ*, that resides in them, and will go along with them through Death. And this seed of Life abiding in them, will at last quicken the Body, and raise it up unto Eternal Life, in a perpetual conjunction with the Soul, as it did quicken the Body of *Christ*, and resumed it into an inseparable blessed Union with his Soul unto all Eternity.

And as thus the Union between *Christ* and a Believer, by Supernatural Regeneration, stands parallel to that between *Adam* and his Posterity, by Natural Generation; So there is also an Union of Representation between *Christ* and those that believe on him: differing in this; That whereas *Adam* represented his Posterity without any actual choice of theirs, but only as they were virtually included in him; But in this Representative, *Christ Jesus*, *First*, There is a voluntary Susception of his: He freely undertakes the business of this Great Covenant between God and Man: Receives all Good for them from him: Receives and undertakes to bear all their Evil for them. And thus he loved us first; and we chose not him, but he chose us. But, *Secondly*, Being drawn unto him by the power of God: for *none comes unto him except the Father draw him*, John 6. 44. then we run after him. And *his people become willing in the day of his power*, Psal. 110. And then as he chooseth us for his Redeemed, so we chose him for our Mediator: Venture our loss and gain upon his Negotiation with the Father for us: venture our Souls upon his fidelity and interest in the Father: *If we perish we perish*: If

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we live we live. Swear dependance *upon*, ſubmiſſion *unto*, him; Obedience to his Command; Faith in his Promiſes. And thus he becomes our Mediator, our Repreſentative with God, by our own choice; though that choice of ours be not wrought by our own ſtrength. And ſo there is wrought this Civil Union between *Chriſt* and the Believer, by the Mutual Stipulation of either: *Chriſt* undertaking to be his Peace-maker, and he undertaking to caſt himſelf upon him for Life and for Salvation.

Now to inforce the Neceſſity of the Reſurrection upon this conſideration, Verſ. 28. *As in Adam all die: ſo in Chriſt ſhall all be made alive.* Thus he was *the figure of him that was to come*, Rom. 5. 14. The Argument ſtands thus: God was pleaſed to give unto the Firſt *Adam*, a Stock of Immortality and Bleſſedneſs tranſmiſſible, from him to his Poſterity: under a Covenant, that if he ſtood in his Integrity, that this Bleſſedneſs ſhould be tranſmitted to his Poſterity: If he broke the Covenant, then, inſtead of Bleſſedneſs and Immortality, both he and his Poſterity ſhould loſe that Bleſſedneſs and Life, and become Subject to Temporal and Eternal Death and Miſery. *Chriſt*, the Second *Adam*, made a New Covenant with God for his Seed, for a Reſtitution of Life and Bleſſedneſs unto them: And here is the difference which is to our advantage: the Life and Bleſſedneſs was not reſtored in this Life, but in a Life that ſhould ſucceed after this. The Covenant between God and our Firſt Parents was more *Literal*, and the Fruit of it, a Life here without Miſery, and a Tranſlation into Glory: The Covenant in *Chriſt* more *Spiritual*, and the Fruit of it, a Life here, in the Love of God, and a Reſurrection after Death unto Glory.

And

And the Reſurrection of our Saviour was a Pledge of *our* Reſurrection: *He became the firſt-fruits of them that ſlept*: and alſo a cauſe of our Reſurrection. We are riſen together with him, by virtue of our Union unto him, as of the Members unto the Head: His Reſurrection is ours, by virtue of our Union unto him, by way of Participation, and ſhall be the cauſe of our Reſurrection in a Perſonal Fruition. It is not conſiſtent with the perfection of the Workings of God, that our Head ſhould live in Glory and Incorruption, and yet his Members be cloathed with Rottenneſs and Corruption. Therefore as *Chriſt* our Head, in whom our Life is hid, hath Conquered Death by his Reſurrection; ſo in due time ſhall we that are his Members. Yet 1 Cor. 15. 23. *Every Man in his own order*: *Chriſt the firſt-fruits*; *and afterwards they that are Chriſts at his coming.*

The next Argument of the Apoſtles, though ſecretly intimated, is from the *Juſtice* of God, who is Holy in all his Ways, and Righteous in all his Works. Verſe 30, 31, 32, 33, 34. *If after the manner of Men, I have fought with Beaſts at Epheſus, what advantageth it me if the dead riſe not? Let us eat and drink, for to morrow we ſhall die.* As if he ſhould thus ſay; The Doctrine of *Chriſt* is a Doctrine full of Purity, Holineſs and Juſtice: ſuch a Doctrine as even the Heathens themſelves cannot chooſe but admire: and as far out-goes the exacteſt Morals of the ſevereſt Philoſophers, as theirs exceeds Barbariſm and Licentiouſneſs. Yet the Diſciples and Profeſſors of *Chriſt* have this Legacy given by their Maſter, Bleſſedneſs hereafter, but Perſecution in this Life, John 16. 33. *In the World ye ſhall have Tribulation.* Luke 9. 23. *Whoſoever will be my Diſciple, muſt*

muſt take up his Croſs, and die daily, *and follow me.* 2 Tim. 3. 12. *All that will live godly in Chriſt Jeſus muſt ſuffer perſecution.* And I have found my Saviour's words true, Verſ. 31. *I die daily.* And certainly, if I ſhould meaſure the excellency of the Doctrine, by the ſucceſs that the Profeſſors thereof have in this life, I ſhould prefer the Poſition of the Epicure, *Let us eat and drink, for to morrow we ſhall die.* Take the advantage of the Pleaſure, and Contentment that this World affords, while we have opportunity of life: and look upon Death as everlaſting diſſolution, without expectation of a future account. But if I ſhould ſay thus, I ſhould plainly evidence that I have not *the Knowledge of God*, v. 34. He is a pure God, and delights in what is like himſelf. Certainly he would never ſuffer the True Profeſſors and Practiſers of Purity, Juſtice, and Holineſs, to lie under the worſt of Miſeries in this Life, unleſs he had reſerved unto them a State of Bleſſedneſs after this Life: *Shall not the Judge of all the World do right?* And this was that great Concluſion which *Solomon*, the wiſeſt of Men, made, upon an exact obſervation of the variety of the Diſpenſations of Providence in this Life: *Sentence not ſpeedily executed againſt an evil work*, Eccleſ. 8. 11. *Juſt Men to whom it happeth according to the work of the Wicked; and wicked Men to whom it happeth according to the work of the Righteous*, Eccleſ. 8. 14. *The place of Judgment, that wickedneſs was there; and the place of Righteouſneſs, that Iniquity was there*, Eccleſ. 3. 16. *The tears of the Oppreſſed, that they had no Comforter, and on the ſide of the Oppreſſors there was Power*, Eccleſ. 4. 1. *One Event to the Righteous and to the Wicked*, Eccleſ. 9. 2. *So that no Man knoweth either Love or Hatred, by all that is before him*, Eccleſ. 9. 1.

Upon this consideration of the most exact and unmixed Purity and Justice of God, and yet upon variety of the course of Providence in this Life, seeming, as it were, to thwart, and break the Rule of that Justice; he frames his Conclusion in the latter end of his Survey, Eccles. 12. 13. *Let us hear the Conclusion of the whole matter, Fear God and keep his Commandments, for this is the whole duty of Man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.*

The Apostles next Argument, is at once an Argument to prove the Resurrection, and an Answer to the Objection of a Naturalist, Vers. 35. *Some will say, How are the Dead raised, and with what bodies shall they come?* This Objection runs thus; The Rules and Experience of Natural Observations, tell us, That from a Total Privation, there is no regress to the first Subsistence: How therefore shall the Dead arise? If the Soul assume another Body, it is no Resurrection: and to assume the same is absurd and impossible Do we not see the Bodies of Men mangled into Pieces, and some of them become Meat to Fowls, others to Beasts, others to Fish, and mixed with their Substance? And those again, it may be, become the Food of other Men, turned into their own Blood and Spirits, and it may be become the Particles of another Generation. And those Bodies that have the most solemn Interment, do resolve into their First Elements; and those very Particles of this Resolution, by a Thousand Mutations, become parts of other mixt Bodies, and, it may be at last, Ingredients of the Constitution of other Men. A small Contemplation can follow the Dust of the Great *Alexander*,

der, to ſome inconſiderable and low Employment? How then ſhall the Dead be raiſed, and with what Bodies ſhall they ariſe? If the Soul ſhall reſume its own Body, it may fall ſo, that it cannot be done without injury to another Body, that claims the ſame Privilege of a Reſurrection.

This is that which made the *Athenians* the Seat of the greateſt Philoſophers of *Greece*, and the chiefeſt *Academy* of the World, to Mock, when they heard of the Reſurrection; And this is that Objection which the Apoſtle here Anſwers: And becauſe the Objection is made by Perſons that ſubſcribe not to the Authority of Scriptures, nor to the Truth of the Goſpel, he uſeth another kind of *Medium* to evince the poſſibility and truth of the Reſurrection, than what he before had uſed: And Anſwers an Objection framed upon *Senſe* and *Natural Reaſon*, by Inſtances and Inferences drawn from the ſame Principles: By which he diſcovers thoſe Two things,

1. That Death, though it be a Total Privation, doth not exclude the poſſibility of a Reſurrection: which Anſwers the firſt part of the Queſtion, *How ſhall the Dead be raiſed?*

2. That though it be true, the Form of the Body be changed, and reſolved into Corruption; yet the Body that ſhall be raiſed ſhall not be ſubject thereunto: which Anſwers the Queſtion, *With what Bodies ſhall they ariſe?*

Now touching the *Firſt*; That notwithſtanding a Body is deprived of that Form which it hath, and die; yet it is not impoſſible there ſhould be a Reſurrection thereof.

First, It is plain, that though there might be an impossibility thereof on the part of the Subject, yet there is no impossibility thereof, in regard of the Supreme Efficient: He that made all things of nothing, can much more of something make the same that it was. It is easily demonstrable, that all things were at first Created by the Supreme Efficient: and that there was a First Man, that had his beginning in time. The *Scripture* shews us, how he made him of the Dust of the Ground: And *Natural Reason*, though it cannot without Revelation shew us the manner How, yet it must most evidently conclude, that he was made either of nothing, or of such a substance that had in it self no disposition nor power to form it self into that subsistence which it after had. But the Supreme Omnipotent cause of all things formed him by his Power and Wisdom, either out of nothing, or out of such a something, as required Omnipotence it self to make it what it after was.

But, *Secondly*, To return to the Apostle's Argument, evidencing the Power of God extending to the Resurrection of Man, in the ordinary and most obvious course of his Providence: which, though it be Ordinary, yet it is such as without the Original Omnipotent Power of God, could never come to pass, Vers. 36. *Thou Fool, that which thou sowest is not quickened except it die.* We converse every day with Wonders and Miracles no less admirable; if rightly consider'd, than many of those Points of Faith which a Naturalist will not believe. For the Footsteps of the Omnipotence and Wisdom of God, are in every thing we see and hear: Only here

here is the blindneſs of Mankind, that he looks not diligently into things of ordinary concurrence, but paſſeth them over of courſe. If the Sun ſhould ſtand ſtill but one hour, it were a thing that all the World would obſerve, and be aſtoniſhed at; yet the continual motion of the ſame is a greater Miracle, if rightly conſider'd, than that. And if we give our ſelves to the obſervations of things of Nature, as we call them; the ordinary ſort of Men reſt barely in Senſe and Experience. The Farmer caſts his Corn in the Ground, becauſe he finds by experience it produceth a Crop the next Summer. And that more obſervant rank of Men, the *Natural Philoſophers* Obſervations, are indeed more curious: but when all is done by them, it is but a more vigilant employment of their Senſes: And ſo far as their Senſe can carry them, ſo far they are able to give a better account of the Reaſon of things, than others that are leſs obſervant. But where once that fails, the Reaſons of things which they aſſay to give, are ſuch inſipid, uncertain conjectures, that nothing of Truth can be built upon them. The very Inquiries that might be made upon a Fly, or a grain of Corn (the inſtance of the Text) is able to gravel and confound the greateſt Maſter of reaſon that ever was: And he muſt, if he will be but ingenuous, and not go about to pleaſe himſelf, or delude others by ungrounded fancies, acknowledge that in theſe ſmall ordinary trivial diſpoſitions of Natural Effects, there is the Finger and Word of Omnipotence it ſelf. And hence it is that Almighty God, when he would convince *Job* of the Narrowneſs of his Underſtanding, Reads him a Lecture upon thoſe Creatures and Things which were of ordinary occurrence, and, from them, demonſtrates the Infinite

Power, Majesty, and Wisdom of God. *Job* had often heard the Wind, seen the Rain, felt his Clothes warm, seen the Lightning, heard the Thunder, Discoursed with Men of Reason; and yet because they were things of daily Conversation, he passed them over, and did not consider them: He took them in the Lump, and in the Ear, but never sifted out the Corn till God mentions them distinctly to him, and doubtless with it did infuse into his Soul, a deliberate, clear, distinct observation of the things that were mentioned: And then he could Read another Lesson of the Wisdom and Omnipotence of God in those Creatures and things which were of ordinary Occurrence. And upon the same account it is, that when God was pleased to set forth the Excellence of his Power, in putting Understanding into the heart of Man; he sends us not to consider of the Wisdom of the great Statesman, or the Learning of the Profound Scholar: But sends us to that Simple Discretion, that, without any Improvements or Arts, or Learning, appears in the Plowman in Threshing of his Corn. Isai. 23. 29. *This also cometh forth from the Lord of Hosts, who is wonderful in Counsel, and excellent in Working.* And accordingly here the Apostle chides the Inadvertence and Inconsiderateness of the *Naturalist*, who hath every day an Experiment before him, but little behind the Strangeness and Wonder of the Resurrection; and yet takes no notice of it to allay his Infidelity: *Thou Fool, that which thou sowest is not quickned except it die.* As if he should say, Thou that makest this objection dost not consider what thou sayest. Thou hast every day in thy view the Corn that thou soweſt; and the Bread thou eatest, carries in it a wonder, not

not much inferior to this whereof we treat. Yet becauſe this is common, thou art blind, and doſt not obſerve it: Thy Corn dies before it lives. And now ſuppoſe thou hadſt never ſeen nor heard of any ſuch thing, as that Corn, or any other Seed caſt into the Ground in *October*, ſhould in *Auguſt* following live again, with an increaſe of 100 Fold; and this were now told thee, Would not thy narrow Reaſon frame the ſame Objection, *How ſhall it ariſe, and with what Body?* And wouldſt thou not count the Plowman Mad that buries his Corn, in expectation of a Reſurrection of it the next year? But now common Obſervation and Experience hath made that credible and evident unto thee, And canſt thou not, out of that experience, find an Argument to check thy own Infidelity in the point in hand? What Reaſon canſt thou aſſign, that this Grain of Corn ſhould have ſuch a Seed of life in it, that though the Body, the Grain in which it is incloſed, diſſolve; yet the Energy of that Vegetative Principle, can cauſe a new Stalk, and attract a nouriſhment ſutable unto it? Or what is that Seed of Life that is in it, whence comes it? Tell me if thou canſt reſolve it into any thing but the Mighty Power and Word of the Omnipotent God: And cannot the ſame Omnipotent reconcile Life unto thy corrupted Body?

But to come to the inſtance it ſelf, and to follow it: Theſe things are aſſerted, and moſt exactly true in Nature, concerning this grain of Corn.

Firſt, That the grain of Corn dies: *It is not quickned except it die.* That is, the matter of it is corrupted, and there is a Separation between that Mat-

ter of the Grain, and that Seed of Life, or Vegetative Principle that is in it.

Secondly, That it is quickned; *viz.* The same thing that dies is again quickned. The Principle of Life that lay as it were asleep in it, Revives, Resumes, and Attracts so much of the Body of that Grain as is serviceable for it, to serve this Principle of Life in its Acts of Life and Growth. For it is most evident, in ordinary experience, that Vegetable Principle, by the help of Moisture, will draw out the Substance of the Grain, though it be not cast into the Earth: So that the very Life of the Seed borrows as much of the Grain of Corn to secure its New Life, as is fit and useful for it.

Thirdly, That that Quickning cannot be, unless the Grain dies, *viz.* So much as is taken in unto the New Growth, ceaseth to be a Grain of Corn, or indeed parcel of a Grain of Corn, but assumes a New Shape: and yet still it is the same Grain of Corn that died, and is now quickned: The same Vegetative Principle that lay lurking and secret in the Grain of Corn before it grows, and puts it self forth in Act, and the same substance that was before a Grain of Corn is attracted and fashioned into the Stalk and Ear, though it received an Accession of Increase, the Vegetative Principle that was in the Grain of Corn, cannot put forth it self into Act, except there come something that must bring a degree of Corruption of the Grain from what it was, and fit it to be serviceable unto, and attend the motion of this Vegetative Principle, *viz.* Moisture, which corrupts the Body of the Grain.

Fourthly,

Fourthly, That yet though this New Production be the ſame Vegetative Principle, that lay unactive in the Grain of Corn, and the ſame Matter that was in the Grain of Corn, attracted unto, and accompanying this Vegetative Principle, yet it is not the ſame that it was: not the ſame in External form and appearance; it is one ſingle Grain when it is Sown, and after it is Sown, the Husk which ſerved to incloſe, and defend the Vegetable Matter, and Vegetative Form, rots, when it becomes uſeleſs, but it riſeth in Beauty; Firſt a Stalk, then the Ear, then Flower: So, though it be the ſame Individual Matter, the ſame Individual Vegetative Principle that it was before, yet it is alter'd in the Appearance, in the Beauty, in the Advantage of Increaſe: Before, it was a Grain, now it is a Herb, including many Grains.

Fifthly, Though it thus be alter'd from what it was, it is not alter'd ſpecifically, but every Seed hath its own Body: the Grain of Barley bears a Body of Barley, and the Grain of Wheat a Body of Wheat. Thus the Matter is the ſame, the Spirit or Individual Form is the ſame, the Species or Kind is the ſame, though the External Appearance or faſhion of it differs from what it was.

Sixthly, And all this by the Finger and Power of God: God hath given it a Body as it hath pleaſed him: though, as we before obſerved, the progreſs of the Generation of Vegetables is for the moſt part regular and uniform: and the ſame being ordinary, and found by experience to be ſo, it is made a matter of no wonder. The Country-Man

Man knows, that if his Corn be caſt into the Ground, and there be ſeaſonable Moiſture, it will the next Summer become a Crop, and ſo it is paſt over as a matter of no Marvel: We ſee it ſo every year: Yet if we ſhould examine how, or by what means there comes ſuch a Vegetable Principle in a ſmall inconſiderable Grain of Corn, that all the Men in the World cannot tell what it is, much leſs frame the like by all their power and skill: How it comes to paſs that the ſame will lie unactive, and unmoving a year or two, or more, in that little Body, and yet when it hath the opportunity of Moiſture, thruſt out it ſelf: How it attracts and draws the ſubſtance of the Grain it ſelf after it, to feed and ſerve it: And when it hath aſſimilated the whole to what it is, it attracts from the Earth ſupplies convenient for it, and aſſimilates theſe ſupplies to it ſelf and its own nature, and carries them along to that action to which it is deſign'd. And how it comes to paſs, that in all this, it moves uniformly unto one end. Firſt produceth the Blade, then the Stalk, and when that hath ſtrength enough to bear, and heighth enough to defend, it ſends forth the Ear; and till that Ear is proof againſt the Cold, cloſes it with a Huſk: And in that Ear the Corn ſpecifical, according to its Nature, the Grain of Wheat brings Wheat, and the Grain of Barley brings out Barley, and their kinds are not confounded. And as the Grain is ſuitable in kind to the ſeed, ſo in the manner of its placing upon the Stalk, and, that in that excellent order, both for its own conſervation and uſe, that any alteration thereof would be to the diſadvantage of it, and the Uſer. And all this ſo certainly, conſtantly, and univerſally (without

out ſome accidental impediment) and that without any choice or underſtanding of its own to diſpoſe it to what it is. Certainly, this moſt ordinary Creature, which we Converſe with every day, muſt needs drive us to acknowledge the Almighty Wiſdom and Power of God, to which alone, and to nothing elſe, we can reſolve this ordinary, but wonderful production: And to the virtue of that Powerful Word and Commiſſion of his, which hath continued in its ſtrength, without any intermiſſion, for above Five thouſand years, Gen. 1. 12. *Let the Earth bring forth Graſs, and every Herb yielding Seed after his kind.*

Now, from this Inſtance, and Reſemblance, the Apoſtle Anſwers that Curious Inquiſition, *How ſhall the Dead be raiſed, and with what Bodies ſhall they ariſe?* For if it be well conſider'd, the great work of the Reſurrection hath many things in it very ſutable and parallel to this Reſemblance of this Grain of Corn.

Firſt, As the very ſame Spirit of Life, as I may call it, which was in the Grain of Corn before it was ſown, is that which animates and actuates the Herb that ſprings out of it, and by it: So it is the very ſame Individual Soul that ſhall animate, and actuate the Body in the Reſurrection. Here indeed is the odds, the Life or Soul, as I may call it, of the Seed, is thrown with it into the Ground, and is never ſeparated from it till it draw it with it: But the Soul of Man is ſeparated from the Body; the Body ſown in the Earth, the Soul reſerved in a place of Bliſs or Miſery, according to its condition, till Rejoyned unto the Body.

Secondly,

Secondly, As when the Seed is caſt into the ground and dies, the Vital Power in the Seed attracts the very ſame ſubſtance of the Grain, and carries it along with it into the Stalk and the Ear; So the Soul of Man ſhall again aſſume the very ſame Body, and be united unto it in the Reſurrection. It is that very Body that is ſown in Corruption, which ſhall riſe in Incorruption. Job 19. 26. *Though after my skin, Worms deſtroy this Body, yet in my fleſh I ſhall ſee God.* The Body deſtroyed, yet the ſame Fleſh ſhall ſee God: My Body deſtroyed, yet my Fleſh ſhall ſee. For as the ſame Perſons that ſhall be living at the Second Coming of *Chriſt*, ſhall not die, but be changed, 1 *Cor.* 15. 17. That is, though there be an alteration of the Qualities and Condition of the Body, yet the Subſtance ſhall remain; So in the Reſurrection, the Bodies of them that ſleep ſhall be the ſame, though Clothed with Glory and Incorruption. The Reſurrection of *Lazarus*, of the Saints at *Chriſt*'s Reſurrection, of our Saviour; as they were Pledges, ſo they are, in this reſpect, Patterns of our Reſurrection: they were the ſame Bodies reanimated with the ſame Souls. It is true, the manner of this ſtrange Reduction of a diſſolved Creature, unto it ſelf again, is too difficult for us to apprehend; and 'tis no wonder it ſhould be ſo: For we ſee the Tranſmutation of the Silkworm, and Creatures of the like nature: That there are ſuch changes of them it is plain; yet the reaſon or cauſe of it, the poor Worm underſtands not; Nay, nor Man, that is a Superior Creature, endued with Underſtanding. Ordinarily, things that are without us, are more obvious to our obſervation, or diſquiſition, than we our ſelves are to our

our own obſervation: and yet even in theſe Tranſlations of Vegetables, and of the loweſt degree of Senſible Creatures, we muſt acknowledge the hand and power of God, and that is the laſt Reſolution of our beſt Obſervation.

But when we come to our ſelves, there our Diſcoveries are more imperfect, becauſe the Obſervation is more difficult. All the Knowledge we have of our own Original, is but by Tradition from thoſe that knew us Born; and by Obſervation that other Men have the like Original of their Being. But take a Child from his Infancy, and let him receive an Education eſtranged from this Tradition, he will not be able barely, from the ſtrength of Reaſon, to know that his Original was by the ordinary courſe of Generation. Again, when our Experience and Information tells us, that we came into the World by the courſe of Natural Generation; yet we are not able to ſhape unto our ſelves a reaſon, *why*, or *how*, a Humane Creature is ſo produced, but muſt ſit down with *Solomon* the Wiſeſt of Men, and conclude, *That we know not the way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child*, Eccleſ. 2. 5. And therefore thoſe that have been over-bold in ſearching into that Wonder of the Generation of Animals, tell us, It is not this, nor it is not that; but what it is they cannot determine: Or, if they do, yet their Determinations are ſuch, as convince not of the Truth of what they ſay. Their Hiſtory, or Narrative thereof, can go no farther than their bare ſenſe leads them; and where that fails, either they are ſilent, or guided by meer imagination. And certainly, if there be ſo much difficulty, and indeed impoſſibility, to diſcover the true cauſe, or manner of

of the first Origination of a Man, of a Worm, of a Straw; wherein we have the help of our Senses; Observations of our own; and Traditions of others: How then shall we expect to shape unto our selves, a Conception of the manner of the Resurrection, a New Birth of the Body to what it was before? And hence, *Luke* 20. 36. They are called *Children of the Resurrection.* Therefore I shall not perplex my self with Inquiring, How the pieces of the Body, distracted into several places, that have undergone Millions of Transmutations, shall be brought together without violation of those substances to whom they have been united: Or whether by some secret Power of Providence, those parts of Humane Flesh shall not be subject to a Transmutation, or Transition into another Substance: Or how that Separation shall be wrought: Or what parts of the Body shall be the Substance of the Body in the Resurrection. These are matters that are unnecessary, and should be left to the Almighty Power of God. We know not the things obvious to our Sense, much less these matters that are reserved in the Cabinet of the Councel of the Almighty, who knows all the Works that he has made; and the least dust is not estranged from his distinct knowledge. Only thus much we may and must conclude with *Job*, as before, *Though after my Skin, Worms destroy this Body, yet in my Flesh I shall see God.*

Thirdly, To follow the Comparison; *It is not quickned except it die.* And herein the Comparison falls short. For though those that die shall be quickned, yet some shall be quickned that have not died. *We shall not all die, but we shall all be changed,*

changed, Verſ. 51. *We which are alive, and remain at the coming of our Lord, ſhall not prevent them that Sleep*, 1 Theſſ. 4. 15, 17. At that ſame inſtant wherein the Trumpet ſhall Sound, *The Dead ſhall hear the Voice of God, and be raiſed, and the Living ſhall be changed.*

Fourthly, That as in the growth of the Grain, though the Subſtance remain, yet the Form or Shape is changed: So in the Reſurrection, *That which was ſown a Corruptible Body, ſhall be raiſed in Incorruption: Sown in Diſhonour, raiſed in Glory: Sown in Weakneſs, Raiſed in Power: Sown a Natural Bodody, Raiſed a Spiritual Body*, Verſ. 41, 42, 43. And therefore there are theſe ſeveral qualities of the Body in the Reſurrection.

Firſt, *Incorruption.*

Secondly, *Glory*, or *Splendor.*

Thirdly, *Strength.*

Fourthly, *Spirituality.*

Firſt, For *Incorruption*; It is true, by the Ordinary Courſe of Nature, Whatſoever is ſubject to Generation, is ſubject to Corruption. But yet it is in the Power of God that gave it Being, to Preſerve and Uphold that Being unto Everlaſting.

Thus are the Angels Incorruptible, not ſimply and abſolutely of their own Nature; but the Will of God preſerves that Being in their Original Conſtitution.

ſtitution. The Heavens and Earth have a certain but long continued duration; but ſtill it is by the *Word*, the Power of God, 2 *Pet.* 3. 7. Thus the Bodies of our Firſt Parents in Innocence, were uncapable of Corruption, not in their own Nature, or by the Innate Qualities of their Bodies, but by a Continued Act of Divine Power and Providence, ſupplying the Defects and Decays of Nature, and Correcting the Oppoſites to its Conſiſtence. And as it is the ſame Power that preſerves the Times of particular Men to an ordinary Meaſure of Age, *viz.* 60 or 80 years; ſo it was that which did preſerve the Bodies of the Ancients before the Flood, unto Ten times that Age. As their Breath was given unto them, ſo it was preſerved in them, and is called from them, by the ſame Infinite Power of God. Pſal. 104. 29. *Thou takeſt away their Breath, they die, and return to their duſt.* And as the Providence, and continual Influence of the Divine Will and Power, is that which maketh the Soul Immortal; ſo the ſame Influence ſhall in, and after the Reſurrection, preſerve the Body and Soul in a Perpetual and Incorruptible Union and Condition. And this Condition of the Reſurrection is common both to the Good and Bad: The Bodies of the Wicked are indued with Incorruptibility, that they may be Subjects capable of an Everlaſting Wrath: *Their worm never dies, nor the fire never goes out*, Mark 9. 44. *The Beaſt and the Falſe Prophet ſhall be tormented day and night for ever and ever*, Revel. 20. 10. And on the other ſide, the Elect of God ſhall be indued with Immortal and Incorruptible Bodies, that they may be fit Subjects of an Everlaſting and Incorruptible Bleſſedneſs: *They ſhall reign for ever and ever,*

ever, Revel. 22. 5. *So ſhall we be ever with the Lord*, 1 Theſſ. 4. 17. As the *Inheritance* is an *Incorruptible Inheritance, that fadeth not away*, 1 Pet. 1. 4. So the Inheritors thereof are *Incorruptible Inheritors, born of an Incorruptible Seed*, 1 Pet. 1. 23. *Plants fixed in an Uncorruptible Root, Chriſt Jeſus*, John 15. 6. *And becauſe that root liveth, we ſhall live alſo*, John 14. 19. And hence it is, that this Body which is, and ſhall be the Tabernacle or Houſe of the Soul, is called a *Building of God, a Houſe not made with hands, but eternal in the Heavens:* wherein Mortality ſhall be ſwallowed up of Life, 2 *Cor.* 5. 1. 4. And indeed it is not conſiſtent with Perfect Bleſſedneſs, to have the Subject thereof capable of Corruption. The fear and expectation of a Second Diſſolution, would mingle Unhappineſs and Sorrow with the moſt Abſolute Enjoyment of the Higheſt Felicity, and abate it.

The *Second* Quality of the Body in the Reſurrection, is *Glory* and *Beauty*. *It is ſown in diſhonour, it is raiſed in Glory*. And this is a privilege that belongs only to the Members of Chriſt Jeſus, *who ſhall change our vile Body, that it may be faſhioned like unto his own Glorious Body, according to the working whereby he is able to ſubdue all things unto himſelf*, Philip. 3. 21. Thus as that Converſation of *Moſes*, with the eminent Manifeſtation of God's Preſence in the Mount, did Imprint a Splendor and Glory upon the Face of *Moſes*, ſo that the *Iſraelites* were not able to behold him, *Exod.* 34. 29. So we, by virtue of our Union with *Chriſt* our Glorious Head, and by *the Intuition of his Glory, ſhall be changed into the ſame Image, from glory to glory*, 2 Cor. 3. 18. And what *Daniel* ſpeaking of the *Reſurrection*, ſaith,

ſhall be true, even in the very Bodies of the Saints. Dan. 12. 3. *They that be wiſe ſhall ſhine as the Firmament, and they that turn many to righteouſneſs, as the Stars for ever and ever.* And certainly we have good ground to think, that the Bodies of the Saints in the Reſurrection ſhall bear ſome reſemblance to the Transfigured Body of our Saviour, Matth. 17. 2. *Whoſe Face ſhone as the Sun, and his Rayment white as the Light.* That as our Redeemer's Body ſhines as the Sun in his Brightneſs, ſo the Bodies of his Saints ſhall ſhine as the Stars, though one Star exceed another in Glory. And from hence is likewiſe inſinuated, that though every Body ſhall have an Aſpect of Glory upon it, yet according to the different degrees of Grace in the Soul, ſhall be different degrees of Glory in the Body, for one Star exceedeth another in Glory: Yet ſuch ſhall be the Beauty of all, that in the leaſt Star there ſhall be a fullneſs of Glory: ſo that one Star ſhall not envy, but rejoyce in anothers Glory. And here will be the Glorioufeſt Sight in the World, to ſee our Lord *Jeſus Chriſt* come in the Clouds in his own Glorified Body, which ſhall out-ſhine the Sun in its higheſt luſtre, accompanied with all the Angels of Heaven, in their higheſt dreſs of Glory and Splendor, to attend their Lord in the greateſt buſineſs that ever was, or ſhall be; the Judgment of the Whole World. Men and Angels to ſee and hear, that Great, Powerful, and Solemn Summons of all Men that ever were, to their Final Judgment by the Trumpet, and Voice of an Arch-Angel. To ſee the Graves opening, and yielding up their Dead: and thoſe poor deſpiſed Saints of *Chriſt*, thoſe hidden ones, that the World, when they were upon Earth, knew not; or, if they knew them, knew them

them with Scorns, Deriſion and Perſecution: To ſee theſe Ariſe in Glory and Splendor, as bright as the Light, or as the Angels, at the Reſurrection of our Lord, with as much Beauty, Grace, and Glory as the Omnipotence, and Boundleſs Love of *Chriſt* can put upon Humane Creatures, whom he intends to make the beholders of his own Glory to all Eternity. Thoſe, thus Arrayed, and Conducted by the guidance of Angels, into the preſence of that *Chriſt* that died for them, and now Reigneth and Judgeth for them, brought unto thoſe Manſions, which now, above 1600 years ſince, he went to Heaven to provide for them. Certainly this Appearance will be a moſt Glorious and Bleſſed Appearance.

But on the other ſide, though the Reſurrection is common both to the Good and Bad, yet the manner is different: For as Shame and Confuſion ſhall be the Portion of the Wicked, from the time of the Judgment, ſo ſhall it be from the time of the Reſurrection. The ſame Diſtemper, and Shame, and Aſtoniſhment that ſhall fall upon the Wicked that ſhall be living on the Earth; who ſhall beg the Rocks and Mountains to cover them from the face of their Judge, ſhall alſo attend thoſe that ſhall riſe to the Judgment of Condemnation. Guilt and Shame, and Aſtoniſhment and Fear, and a Preapprehenſion of their imminent Judgment, a ſecret ſtrugling againſt that Power that ſhall draw them before their Judge, all which cannot chooſe but work an Impreſſion of Horror and Shame upon their very outward appearance. In ſum, ſuch ſhall be the condition of the Wicked in their Reſurrection, as becomes the Face of a Malefactor drawn before his Judge, as of a Traitor drawn before his

Prince Armed with Power and Vengeance. And on the other ſide, ſuch ſhall be the Glory and External Splendor of the Elect in that day, as becomes the Inheritors of a Kingdom, an Eternal Kingdom, going to their Inſtallation. And as our Saviour was here in this World, in a very low and deſpiſed condition, and that condition, for the moſt part, befalling his Members in this World: So then at that day he ſhall be cloathed with all the Glory and Majeſty that can be communicated to the view of Men and Angels: And thoſe deſpiſed ones, that here were conformed to their Head, in Sufferings and Shame, ſhall then be clothed with as much Luſtre and Glory as can be laid on a Humane Nature thus advanced in perfection: *When our Lord ſhall come to be glorified in his Saints, and to be admired in all them that believe*, 2 Theſſ. 1. 10. That very impreſſion of Glory which this Great King ſhall lay upon his Saints and Followers, ſhall be ſuch, as becomes the Members of ſuch a Head; the Attendants, nay Friends, of ſuch a Prince; the Spouſe of ſuch a Husband.

Thirdly, The next quality of the Body in the Reſurrection, is *Strength*. *It is Sown in Weakneſs, it is Raiſed in Power*: Not only *by*, but *in* Power.

The Power of our Saviour's Reſurrection ſhall communicate a like Power to the Bodies of his Saints, that they ſhall break the Bonds of the Grave, and of Death it ſelf, ſtronger than the Grave. And though the weight of the whole Earth could be laid upon it, yet it ſhould make his way to meet his Saviour in the Clouds. This Strength ſhall be common to the Wicked and the Juſt, *viz.* To break the Chains of Death: though theſe enter through thoſe

thoſe Chains into a Second Death, more hideous than the former: But there is another Power that ſhall accompany the Bodies of the Juſt in the Reſurrection, *viz.* Agility, Activity, ſuch as ſhall be admirably fitted to the Loco-motive Faculty of the Soul. The Body ſhall not be a Clog, an Impediment, or Burthen to the Soul, but exactly fitted to all its motions. But this will appear more evidently in the next quality.

Fourthly, Spirituality. It is Sown a Natural Body, it is raiſed a Spiritual Body. Not a Spirit, but a Spiritual Body, a Body Spiritualized, or a Body ſtripped of thoſe Infirmities that now do attend our Conſtitution, and are inconſiſtent with the Bleſſed and Glorious Condition which we expect in that other Life. And this Spirituality of the Body imports,

1. A Rarity of the Body: The Body now is groſs, which is an Impediment to the ſpeedy Tranſition, or Motion thereof from place to place: But in the Reſurrection, the Body, though it continue a Body, yet it ſhall be endued with Rarity and Tenuity, whereby it ſhall not be impedred in its motion, either by it ſelf, or by the *Medium*. And to this tends the expreſſion of the Apoſtle, 1 Theſſ. 4. 17. *We ſhall be caught up together with them in the clouds, to meet the Lord in the Air*: A motion hardly conſiſtent with a Body ſo groſs as ours now is.

2. There ſhall be no neceſſity of ſupply, or ſupport of our Nature, with Meat, Drink, Sleep: But we ſhall be upheld in perfect Subſiſtence, by

the Power of God, without any of these Supplies. That of *Revelat.* 7. 16. is true, as well Literally as Mystically, *They shall hunger no more, neither shall there be any more thirst.*

3. There shall be no Sickness, or Pain; for these were the fruits of Sin. And as Sin shall be no more, *So there shall be no more Curse*, Revelat. 22. 3.

4. As they shall be delivered from those Conditions now incident to Humane Nature, for the support of it self in *Individuo*, and in *Specie*, so they shall be void of those Inclinations of the Sensual Appetite, that move towards these Supplies of Humane Nature. And upon this account our Saviour washes off that great Objection that the *Sadduces* thought they had made against the Resurrection, Luke 20. 35. *They Marry not, nor are given in Marriage, neither can they die any more, for they are equal unto the Angels, and are the Children of God, being the Children of the Resurrection.* Eating and Drinking, and Sleep, are the ordinary support of our Natures here, while we are in our Journey: and Marrying and Giving in Marriage are Ordinances appointed by God for the Propagation and Preservation of the Kind: and accordingly our Natures here are indued with Natural Inclinations towards these: But in our Country, all these will be at an end, because their Use ceaseth. And upon the same account also, these Civil Dependencies that are in this Life for the Maintenance of Humane Society, will also cease and be laid aside: there will be no Superiority, or Inferiority, or Subordination among the Saints in Heaven: But they

they shall be all Subjects unto one King, the Great King of Heaven and Earth.

5. They shall be delivered at least from the actual use or exercise of all these Affections or passions that import any defect or absence of a perfect Felicity. There shall be no Hope; for Hope shall be swallowed up in Enjoyment: No Fear; for their Felicity is bottomed upon the unchangeable Decree of Almighty God. No Sorrow; for all Tears shall be wiped away. No Anger; for there shall not, cannot be any occasion thereof. And indeed all the Affections of the Soul shall be as it were turned into Love and Joy: for there shall not be any object for any of the rest of the Affections. But these shall never fail, because their object shall ever continue: a continual sight of the Perfection, Glory, Goodness, Excellence, and Love of God, drawing out our Love; and continual Enjoyment of the Presence, Goodness, and Favour of God, filling us with Joy.

Whiles we live in our Houses of Clay, the very temper and disposition of our Blood and Constitution, create in us a disposition to certain Passions, various, according to the variety of our Natural Constitutions; Melancholy, to Sadness; Sanguin, to Levity and Mirth; Flegm, to Sluggishness; Choler, to Anger. And these again, according as they are mixed, produce several middle, or compounded Passions, which are not so much the Affections of the Mind, as Affections of the Body Affecting the Mind. And hence it is, that without any Excitation from an External Object, the very Constitution of the Body carries it self and the Mind into these Passions and Distempers. But

in that day all thoſe ſhall be cured. Theſe Complexions of the Body are incident to our Earthly Tabernacle, but not to that Body wherewith we ſhall be Cloathed in that day: which ſhall be a Body not Injurious to the Mind, but exactly and admirably ſerviceable to it, in the higheſt perfection that it is capable of.

And thus we have conſider'd the Apoſtle's Anſwer to the Queſtion *De Modo*, as it refers to the thing it ſelf. But there is yet ſomewhat farther in the Queſtion, *How ſhall it ariſe?* How, or by what means ſhall it Ariſe, or thus Ariſe? That a poor rotten Carcaſe, pulled down into the Grave by a Thouſand Diſtempers, and there covered with Earth, to hide its Deformity, Corruption and Filthineſs: How ſhall ſuch a Body, that at the beſt is but a Corruptible thing, and in Death Corrupted, Ariſe with ſo much perfection, Beauty, Excellence? To this the Apoſtle gives his Anſwer, by that which is ſtill obvious to the view of a Natural Man. And wherein he muſt neceſſarily ſee the Power of God, and a Power no leſs than in this of the Reſurrection, Verſ. 37. *That which thou ſoweſt, thou ſoweſt not that Body that ſhall be:* As if he ſhould thus ſay; The Grain that thou ſoweſt, though it ſend up it ſelf into that which thou after Reapeſt, differs very much from that it was before, in Beauty, Quantity, and other Advantages. Thou ſeeſt the Power of the Great Creator that gives a kind of Reſurrection to this Corn, gives it alſo another kind of Shape and Appearance than what it had in the Grain: for *God giveth it a Body as it hath pleaſed him.*

Again, look upon the Earth and Heavens; *the Glory of the Heavenly Bodies is one, that of the Earth-*

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ly Bodies another. Again, look upon the Earthly Bodies, they have great variety in them, though they own the ſame Common Earth for their Ground-work or Matter. Look alſo upon the Celeſtial Bodies, who, though they conſiſt probably of the ſame Matter, yet they have a diverſity of Beauty, Glory, and Luſter upon them: *There is one Glory of the Sun, another of the Moon, another of the Stars.* Nay, even in the very Stars themſelves, fixed in the ſame Sphere, we ſee *one Star exceeding another in Glory.* And whence comes this variety of the Glory of the Creatures, that it may be were taken out of the ſame Matter; or if not, yet all their Matter taken out of the ſame Nothing? But only the Will and Power of the Great Lord of all Things: He that by his Almighty Word, called the Matter and Maſs of all Things out of Nothing, can, with the ſame, and in reſpect to the Nature of the Thing, with much more eaſe recall Something to what it was before. And he that out of the ſame Common Maſs, or Matter, could Frame ſeveral things, and dreſs them with differing Glory, one far excelling another; the ſame Almighty God can, with the ſame eaſe, Dreſs up that Corruptible Corrupted Piece, thy Body, after it hath lain many Thouſand years rotting in the Duſt, into a Beauty and Glory equal to that of the Sun. Had it been poſſible, before thou wer't, to have ſeen that little Maſs of Red Earth, which thy Maker took, and out of it formed thy Firſt Parent. And hadſt ſeen him when this Rude Material came out of God's hands, formed into that excellent Fabrick, and Dreſſed with that excellent Glory that *Adam* had in Paradiſe; thou would'ſt have ſeen a Progreſs of no leſs difficulty

ficulty than that we now ſpeak of. And therefore look upon the Creatures, and conſider their Original, thou wilt anſwer thy ſelf in thy Objections againſt a Reſurrection, and ſuch a Reſurrection as this we have declared.

Now this Reſurrection of the Body is common to the Juſt and Unjuſt. For ſo we are Taught in the Old Teſtament, Eccleſ. 12. 14. *God ſhall bring every work into Judgment, with every ſecret thing, whether it be good, or whether it be evil.* And ſo we are taught in the New Teſtament, 2 Cor. 5. 10. *We muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in the Body, according to that he hath done, whether it be good or bad.* The Great Judge of Heaven and Earth reſpits his Diſtributive Juſtice, and it doth not here ſo clearly appear: *There are Juſt Men, to whom it happeth according to the work of the Wicked,* and *è converſo*, Eccleſ. 8. 14. But there will come a Day of the Manifeſtation of the Righteous Judgment of God, in which day he will have the Glory of his perfect Juſtice. And as the Purity, Juſtice, and Glory of God includes the neceſſity of a Judgment, ſo the neceſſity of that Judgment requires the appearance of the Perſons to receive that Judgment. And becauſe all Perſons that ever were or ſhall be, are ſubject to a Rule of Juſtice, and Righteouſneſs, given by the great Lord of all things, therefore all Perſons ſhall come under the Scrutiny, Search, and Determination of that Judgment. And becauſe the whole Man was the Subject of that Law, therefore the whole Man ſhall be Judged by it: And ſo there is a neceſſity of a Reſurrection as well of the Juſt as Unjuſt, that they may, in the Compleatneſs of their conſtitution, receive their Reward or Puniſh-

Puniſhment, according to what they have done in the Fleſh. We will therefore conſider wherein the Members of *Chriſt*, and thoſe that are not, do agree and differ, in Relation to the Reſurrection: And they agree in this,

1. That there ſhall be a Reſurrection both of the one and of the other.

2. That in the Reſurrection the Bodies of both ſhall be Spiritualized.

The preſent conſtitution of our Bodies are ſuch, that they are unable to bear that meaſure of Joy, Comfort, and Glory, that ſhall belong to the Bleſſed; and that meaſure of Vengeance and Torment that is the Portion of the Curſed. Therefore, as to the one, there ſhall be given a Body, able to bear the weight of Glory, ſtiled by the Apoſtle, *An exceeding and eternal weight of Glory*, 2 Cor. 4. 17. So to the others there ſhall be given a Body, though exquiſitely ſenſible of the Burthen of the Wrath of God, and of that Fire that never goeth out, yet not conſumed by it. As Fleſh and Blood cannot inherit the Kingdom of God; ſo neither can Fleſh and Blood, in the preſent conſtitution thereof, dwell with thoſe everlaſting Burnings prepared for the Wicked.

3. Conſequently the Bodies as well of the Bleſſed, as of the Curſed Souls, ſhall be indued with Incorruption and Immortality; Thoſe, that they may to all Eternity enjoy Bleſſedneſs and Glory; Theſe, that to all Eternity, they may ſuffer the Vengeance, Fury and Wrath of God.

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The Immortality and Incorruption of the Bodies of the Saints is their Privilege, that renders them capable of an everlasting Fruition of the Presence and Favour of God. The Immortality and Incorruption of the Bodies of the Wicked is the addition of their Misery: They shall everlastingly be, that they may everlastingly be wretched; and so continue for ever the Monuments of the Righteous Judgment of the Glorious and Eternal God.

Now, though they thus far agree, yet the Resurrection of the Just and Unjust differ as followeth,

First, In the Cause: For though it is true, that the Resurrection of both is by the Power of God, yet the Manner of the Execution of this Power is differing. For the Members of *Christ Jesus* shall arise, by Virtue of their Union with their Head, by a kind of Secret and Sweet Sympathy with him who is their Life, and their Life hid in him, John 6. 57. *He that eateth me, even he shall live by me.* John 11. 25. *I am the Resurrection and the Life: He that believeth in me, though he were dead, yet shall he live.* John 14. 19. *Because I live ye shall live also.* And hence it is that our Lord *Jesus* doth so frequently own the Resurrection of *his*, as his own special and Discriminative Work. John 6. 44. 54. *I will raise him up at the last day.* Matth. 24. 31. *And he shall send his Angels, and they shall gather his Elect.* Philip. 3. 21. *Christ shall change our vile Bodies*, &c. And this stands upon this ground of our Union with *Christ* our Head, and in our Head is our Life hid. *Christ* our Head is hid, and consequently

quently our Life is hid: *and when our Head ſhall appear, our Life ſhall appear*, Coloſſ. 3. 3, 4. So that a Man may ſay, That the Reſurrection of the Juſt, is, as it were, a Fruit, a Conſequent of the Reſurrection of our Lord: And therefore he is called, *The Firſt-born from the Dead*, Coloſſ. 1. 18. and the Reſurrection of the Juſt attributed to his Reſurrection, as the Virtual and Immediate Cauſe thereof: And ſuch as being granted, doth, by way of Conſequence, infer, and as it were neceſſitate the Effect. Rom. 6. 5. *If we be planted in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection.* 1 Cor. 15. 12. *If Chriſt be riſen, how ſay ſome that there is no Reſurrection from the Dead?* 1 Theſſ. 4. 14. *If we believe that Jeſus died and roſe again; Even ſo them alſo which ſleep in Jeſus will God bring with him:* The Reſurrection of the Members of *Chriſt*, though ſubſequent to his, in order of time, yet in conſideration of Nature, is a kind of neceſſary concomitant of the Reſurrection of *Chriſt*. And, upon the ſame account, as our Lord *Chriſt's* Body could not be longer detained under the Power of Death, than the determinative time of Three Days, becauſe the Debt which he undertook was paid: So that *it was not poſſible he ſhould be holden of it*, Acts 2. 24. So *Chriſt* having Paid the Debt of his Elect, and thereby *aboliſhed Death*, the Wages of that Debt, 2 *Tim.* 1. 10. There is the like neceſſity of the Reſurrection of the Members of *Chriſt*: It is not poſſible they can be detained under the Natural Death, unto everlaſting, no more than it was for our Lord *Chriſt*. *And this is that Victory which God hath given us over Death by Chriſt*, 1 Cor. 15. 57. So then the Reſurrection of the Righteous, though

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Originally and Fundamentally it be to be attributed to the Power of God, yet immediately is to be attributed unto our Lord *Christ*,

First, As a Fruit, a Concomitant, or Neceſſary Conſequent of his Reſurrection, who is our Head, and in whom our Life is hid.

Secondly, As a Fruit and Conſequent of his Satisfaction, by whom our Debt is Paid, and ſo this Retentive Power of Death aboliſhed.

And hence it is, that as by the Power of the Spirit of *Chriſt*, working us to our Firſt Reſurrection, we are made a *willing people in* that *day of his Power:* So in our motion towards this Second Reſurrection, we move to it willingly: And as all things in Nature reach out after their Perfection, and preſs towards it; So the Members of *Chriſt* reach out after the Reſurrection of their Bodies, as to that wherein, or immediately upon which, their Perfection and Bleſſedneſs conſiſts. Rom. 8. 23. *Waiting for the Adoption, to wit, the Redemption of our Bodies.* Philip. 3. 11. *By any means to attain to the Reſurrection of the Dead.* And hence it is, that the Bodies of the Bleſſed in the Reſurrection, ſhall moſt Willingly, and in a manner, Naturally, move to the Preſence of *Chriſt*, as the Eagle doth to his prey. Luke 17. 17. *Where the Carcaſs is, thither will the Eagles be gathered together.*

But in the Reſurrection of the Unjuſt it ſhall be otherwiſe: the Almighty and unreſiſtible power of God ſhall gather them from their Graves. The Grave, as the Miniſter of God, ſhall deliver up thoſe

those that she hath in her Custody. Isai. 26. 19. *The Earth shall cast out the Dead.* Revel. 20. 13. *Death and Hell delivered up the Dead which were in them.* Such as these are detained under the Custody of Death until the Judgment; and then, whether they will or no, they are delivered up: and assoon as they are out of the Custody of the Grave, by the Resurrection, and upon the Voice of that Powerful Trumpet that shall summon them, they are immediately conducted, by the Power of God, unto the Presence of their Judge. And though they have within them a secret Reluctance, and Opposition against it, so that they *wish the Rocks and Mountains to cover them*; yet all is in vain: Go they must, *Revel. 6. 16.*

And this is the *First Difference:* The Elect in *Christ* rise by Virtue of a Secret Sympathy with their Saviour, and therefore do Willingly and Earnestly move to it: The Wicked are raised by the irresistible Power of God, and are unwillingly drawn into the Presence of their Judge.

The *Second Difference* is in the Manner of their Resurrection: The Bodies of the Saints of God shall in the Resurrection *be fashioned like the Glorious Body of the Son of God*, Philip. 3. 21. *Bear the Image of the Heavenly*, 1 Cor. 15. 49. Their Countenances filled with Joy and Assurance, being now to approach to their Happiness, the Angels shall be their Convoy and Attendance unto the Presence of *Christ* their Saviour, and shall with all Sweetness and Cheerfulness perform that Office unto the meanest Servant of *Christ*. On the other side, the Wicked shall arise with Shame, Fear, Confusion, and

and Astonishment in their Countenances, upon the Conscience of their former sins, and the preapprehension of their imminent Misery: And in that condition shall be drawn before the Judgment Seat of *Christ*, whom, in this World, they contemned and persecuted.

Thus far have we consider'd the Resurrection in the Subject: somewhat is also shown unto us in the Scriptures, concerning the Adjuncts of it. And therein,

I. The *Time*.

II. The *Concomitants*.

III. The *Consequents*.

I. For the *Time*: And therein thus we may say;

1. That there is a Determinate *Time*, or day, wherein this shall be, Acts 17. 31. *He hath appointed a day wherein he will judge the World in Righteousness*. The day of Judgment, and the day of the Resurrection unto Judgment, is the same day.

2. That though this Day be fixed in the determinate Counsel of God; yet it is not discovered so much as to the Angels. Matth. 24. 36. *Of that day and hour knoweth no Man, no not the Angels of Heaven, but my Father only*. And surely the certainty of the Time of the Judgment is concealed from Mankind, much to our advantage.

First,

First, To keep us always watchful: This is the uſe our Saviour Teacheth us, Matth. 24. 42. 25. 13. *Watch therefore, for ye know not what hour the Lord doth come.*

Secondly, To keep us always in hope of the Coming of our Lord, and a comfortable expectation of it, Titus 2. 13. *Looking for that bleſſed hope, and the glorious appearing of the Great God and our Saviour Jeſus Chriſt.* 1 Pet. 2. 12. *Looking for, and haſting unto the coming of the day of God.* Certainly it is a bleſſed ignorance, if it cauſe an improvement of theſe Graces in us; for they are the Improvements of our future Glory.

Thirdly, That though our Saviour *Chriſt* promiſeth a ſpeedy Coming to Judgment in many places, and ſeems to direct his Speeches in many places, as if thoſe very Perſons to whom he ſpake, ſhould be the Perſons in whoſe time this Day ſhould come: Yet we muſt know, that that was in no ſort intended by our Saviour: but he ſpake to them, and in them to all Perſons of all Ages of the Church, Mark 13. ult. *What I ſay unto you, I ſay unto all, Watch.* For it is not Reaſonable, or Juſt, to think, that when our Saviour brought Life and Immortality to light; diſcovered unto Mankind the Mercy and Counſel of God, whereby there was a greater means of Converting many unto him; when, as I may ſay, the Great Market of Salvation was, as it were, but begun in the World, that preſently the Door ſhould be ſhut up: God Almighty was, as it were, preparing the World Four thouſand years for the Great Prophet and Saviour of the World: And it were

not reaſonable to think, he ſhould cloſe up all preſently upon his Coming. And as this could not reaſonably be conceived, ſo, in Truth, Almighty God, in the Prophecies of the Old Teſtament, expreſly publiſheth the contrary. He expected a greater Harveſt, both of *Jews* and *Gentiles*, after the Coming of *Chriſt*, than was come in before. And it is plain, our Saviour himſelf frequently intimateth, and in expreſs terms declares, That many things of moment muſt firſt come to paſs before the end, which would require many Ages to bring to paſs: As namely, *The Preaching of the Goſpel among all Nations*, Mark 13.10. *The fulfilling of the times of the Gentiles*, Luke 21. 24. And therefore, when upon the Miſapplication, or Miſapprehenſion of our Saviour in the Apoſtles time, there did ariſe *Scoffers*, ſaying, *Where is the Promiſe of his coming*, 2 Pet. 3. 4. The Apoſtle, *Firſt* ſettles our Judgment, *That a Thouſand years with the Lord is as one day*, and *è converſo*. And truly if it be rightly conſider'd, we miſtake our ſelves in the Meaſure of Time: For though by piecing one Age to another, we have made up Sixteen hundred years ſince our Saviour's time, yet, in Truth, to every Man it is but his own Age. Though between my Death and my Judgment, a Thouſand years ſhould incurr, yet there will ſeem little or no Interval to my Soul, whoſe Duration will be of another Nature, than it is here *in compoſito*. *Secondly*, He renders the Reaſon; becauſe God is not willing that any ſhould periſh. There are a number of Men, that in the courſe of his Providence ſhall yet be Born, who are of the Number of his Elect, who ſhall inlarge his Kingdom; and therefore he will not intercept his own Glory, with an untimely cutting off of Mankind.

As

As Almighty God hath appointed the Ages of Men, wherein, without an untimely Death, they are, as it were, ripe, and come into the Grave, like a ſhock of Corn in its ſeaſon: ſo he hath appointed an Age to the World, a time when the number of his Elect is fulfilled, when the Harveſt of the World is ripe: and then, and not till then, *ſhall the Angel put in his Sickle,* Revel. 14. 15.

Fourthly, That though the certain prefixed Time of the Laſt day is unknown unto us; yet ſo much is known unto us, that ſome of the Fore-runners thereof are not paſt; Some are paſt. Of thoſe that are already paſt, we may reckon theſe:

1. *Falſe Chriſts,* Matth. 24. 5, 23, 24. And ſuch have been in former Times, ſince the Aſcenſion of our Saviour, as appears by *Eccleſiaſtical Hiſtories:* And ſuch have been even in our own Times, and poſſibly may be hereafter. Therefore, though this be paſt, in part, yet, it may be, not perfectly paſt.

2. The Deſtruction of *Jeruſalem* fully and to the utmoſt.

Some are ſuch, a though they be partly paſt, yet they are not perfectly fulfilled, but have a kind of Progreſs, or Continuation; Such are many of thoſe Signs Predicted by our Saviour,

Firſt, Wars, and Rumors of Wars, Matth. 24. 6.

Secondly, Perſecution of true *Chriſtians;* though eminently begun ſhortly after our Saviour's time, in the *Ten Perſecutions;* yet continued in the *Roman* and *Turkiſh* State, *Matth.* 24. 9.

Thirdly, A great Defection, and Falling away from the Truth, Matth. 24. 12. *The Love of many ſhall wax cold.* 2 Theſſ. 2. 3. *That day ſhall not come, except there come a falling away firſt.* And though in all the Progreſs of the Goſpel, it hath been attended with an Apoſtacy, as appears in the *Aſian* Churches, and in the *Romiſh* Church, and is to be feared in thoſe Churches that now are, or lately have been famous; the Light of the Goſpel Travelling ſtill Weſtward, and *Superſtition*, *Mahumetaniſm*, and *Paganiſm* ſtill following it: yet, doubtleſs, before that Great Day, there ſhall be a Great and Viſible Apoſtaſie, more than before, 2 Pet. 3. 4. *In the laſt days ſhall come Scoffers, walking after their own luſts, ſaying, Where is the promiſe of his coming?* The defection ſhall be ſo great, that, *at the coming of our Lord, he ſhall ſcarce find Faith upon the Earth.* A kind of Univerſal Supineneſs and Atheiſm ſhall overſpread the Face of the World, as it did before the Flood, *Matth.* 24. 36.

Fourthly, The Revealing the Man of Sin, *the Son of Perdition*, 2 Theſſ. 2. 3.

Fifthly, The Univerſal Promulgation of the Goſpel to the *Gentiles*, Matth. 24. 14. *And this Goſpel ſhall be Preached in all the World, for a Witneſs unto all Nations, and then ſhall the End come.* Mark 13. 10. *And the Goſpel muſt firſt be publiſhed among all Nations.* And this hath been in part fulfilled in the Preaching of the *Apoſtles* and *Fathers*: So that the Sound thereof hath gone through moſt places of the Known World, *Aſia*, *Europe*, and *Africa*. And it is now Travelling into *America*, by the Means

Means of ſeveral New Plantations of late times there.

There remain yet certain other Preparatories and Prophecies, that are not yet effected, but reſt in Expectation: Such are,

1. The Fulfilling of the Times of the *Gentiles*, and the Converſion of the *Jews* to the Faith of *Chriſt*. This, as it is a thing often Propheſied in the *Old Teſtament*, ſo moſt plainly foretold in the *New*. Luke 21. 24. *Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* Rom. 11. 25. *I would not have ye ignorant of this Myſtery, that Blindneſs is in part happened unto Iſrael, until the Fulneſs of the Gentiles be come in. And ſo all Iſrael ſhall be ſaved.* For the ſpace of above Two thouſand years, the Church and Houſhold of God were confined to the Seed of *Abraham*, and the reſt of the World were Strangers unto God and his Covenant. Since the Coming of our Saviour, they have been Scattered, and Born that Curſe which their Fore-fathers Bound, as much as in them lies, *upon themſelves and their Poſterity*, Matth. 27. 25. Or the greateſt part of them have ſuffered a longer Exile from the Preſence of God, from their firſt Captivity under the *Aſſyrian*. And ſince that Rejection of the *Jews*, under the Times of *Veſpaſian*, the Whole World hath been called into the Fellowſhip of that Covenant, and the *Jews* ſit under hardneſs. Thus, like *Gideon*'s *Fleece*, Judges 6. 36. in the Firſt Age of the World, they alone had the Dew of the Bleſſing of God upon them, when the World round about was dry and barren: And ſince the Crucifying of *Chriſt*, the Whole World is filled with that Dew, and the *Jewiſh* Nation dry. But we expect the Manifeſta-

tion of the Mercy and Truth of God, that when he ſhall have gathered and fulfilled the Number of the Elect out of the Multitude of the *Gentiles*, he will take off that Veil of Blindneſs, and Hardneſs, from the Hearts of that People, which were ſometime his own: and that in ſo eminent and notable a manner, that it ſhall be Conſpicuous to the whole World. And it ſeems to be a great Evidence of the Providence and Truth of God, as well in their Diſperſion, as in their Future Calling, that though they are Sown in the World, in ſeveral places, yet their Perſons and Families are diſtinctly known, both to themſelves and others: That ſo the Truth of thoſe Prophecies, and Curſe of Diſſipation of them, may be legible to all Nations, and that their Converſion, and Re-gathering, in due time, may be viſible and apparent.

2. The Conſumption and Abolition of that Man of Sin, ſtiled, *The Son of Perdition*, 2 Theſſ. 2. *Babylon the Great*, Revel. 18. *Sodom and Egypt*, Revel. 11. 8. *The Great Whore that ſitteth upon many Waters: Myſtery, Babylon the Great: The Mother of Harlots, and Abominations of the Earth*, Revel. 17. 5. *In whom was found the Blood of the Saints, and of all that were ſlain upon the Earth*, Revel. 18. 24.

2. Some Eminent, remarkable, and Terrible Concuſſion, even of the Powers of Heaven, which ſhall cauſe Aſtoniſhment and Conſternation in the hearts of Men: ſignified by our Saviour in thoſe Expreſſions, Matth. 25. 29. Matth. 13. 24. *The Sun and Moon darkned, and the Stars falling, and the Powers of Heaven ſhaken.* Luke 21. 25. *Diſtreſs of Nations, Perplexity, Mens hearts failing them for fear, for the*

the Powers of Heaven ſhall be ſhaken. And yet, which is wonderful, ſuch ſhall be the ſtrange defection that ſhall fall upon the Generality of Mankind, that they ſhall not ſo much as ſuſpect the Coming of our Lord, till they ſee him in the Clouds. *For as a Snare ſhall it come on all them that dwell on the face of the earth,* Luke 21. 35.

II. The *Concomitants* of the *Reſurrection.*

Firſt, The Appearance of *Chriſt* Perſonally in the Air, with infinite Glory and Majeſty, *Matth.* 24. 30. *Luke* 21. 27. *Mark.* 13. 26. All the Angels of Heaven attending upon him, *Matth.* 25. 31. And as their and our Lord ſhall viſibly appear in the greateſt Glory that can be conceived, ſo doubtleſs the Angels, his Royal Attendants, ſhall put on their beſt Dreſs of Glory, conſpicuous unto the very Senſe; and the Senſe of the Beholders ſhall be ſo advanced, as once *Eliſha*'s Servants were, 2 *Kings* 6. 17. that they ſhall behold the Glory of thoſe pure and Incorporeal Creatures attending the Throne of our Saviour in the Clouds.

Secondly, A Majeſtical and Loud Summons, by the Voice of an Arch-Angel, at the Command of *Chriſt,* Summoning all that ever were to their Reſurrection. And at this Powerful Summons, the Graves ſhall yield up their Dead, Matth. 24. 31. *He ſhall ſend his Angels with the Great Sound of a Trumpet, and they ſhall gather together his Elect from the four Winds.* 1 Cor. 15. 52. *For the Trumpet ſhall ſound, and the Dead ſhall be raiſed Incorruptible, and we ſhall be changed.* 2 Theſſ. 4. 16. *For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the Voice of an*

Arch-Angel, with the Trump of God, and the dead in Christ ſhall riſe firſt. And thus, as when God Almighty appeared from Heaven at the giving of the Law, to augment the Terribleneſs, Majeſty, and Solemnity of that day, there was not onely a viſible diſcovery of the Preſence of God in that great and terrible Fire unto the midſt of Heaven, *Deut.* 4. 12. But there was the *Terrible Sound of a Trumpet, that Sounded long, and waxed louder and louder*, Exod. 19. 19. *That ſhook the very Mountain*, Exod. 19. 18. *And amazed and terrified the hearers*, Heb. 12. 19. So in that Great Day, to add to the Majeſty and Terribleneſs thereof, there ſhall be not only Objects of Glory and Amazement unto the Eye, but a Powerful Voice that ſhall be heard from one end of Heaven to the other, Summoning all to Judgment.

Thirdly, A Miſſion of the Holy Angels, to receive the Elect from the Womb of the Grave, and to Conduct them unto the Preſence of *Chriſt* their Redeemer. Matth. 24. 31. *They ſhall gather together the Elect from the Four Winds, from one end of Heaven unto the other.* Thus the Pure and Glorious Angels glory in this Office, to be *Miniſtring Spirits for them who ſhall be heirs of Salvation*, Heb. 1. 14. Miniſtring for them in their Infancy, when they are not able to help themſelves. Matth. 18. 10. *Their Angels behold the face of my Father.* Miniſtring for them in their Sufferings, as they did to *Peter* and *Paul*. Miniſtring for them in their Death, and Watching the Expiring of their Souls, to conduct them to a place of reſt, as they did for *Lazarus*, Luke 16. 22. and Miniſtring for them in their Reſurrection, to conduct them to the Preſence of their Saviour.

Fourthly,

Fourthly, An Immediate Change of all the perſons that ſhall be then Living upon the Face of the Earth, equivalent to a Reſurrection; in an inſtant ſeparating from them all thoſe corruptible qualities that attend our Houſes of Clay. 1 Cor. 15. 52. *The Dead ſhall be Raiſed, and we ſhall be Changed.* And it ſhould ſeem by the Apoſtle, that the Reſurrection ſhall go before that Change, at leaſt in ſome ſmall diſtance, or portion of time, 2 Theſſ. 4. 16,17. *And the Dead in Chriſt ſhall Riſe firſt, then we which are alive and remain, ſhall be caught up together with them.*

III. The *Conſequents* of the *Reſurrection* are principally theſe;

1. A Diſſolution of the preſent Frame of the World, at leaſt in reſpect of the preſent Conſtitution of it. 2 Pet. 3. 10. *The day of the Lord will come as a Thief in the night, wherein the Heavens ſhall paſs away with a great noiſe: the Elements ſhall melt with fervent heat: the Earth alſo, and the works that are therein, ſhall be burnt up.*

2. The Laſt Judgment: And this takes in the Third General Conſideration of the State of the Soul and Body in the Laſt Judgment. And therefore we ſhall conſider it diſtinctly:

Firſt, The Judge.
Secondly, The Perſons to be Judged.
Thirdly, The Rule by which they ſhall be Judged.
Fourthly, The Judgment.
Fifthly. The Execution of the Judgment.

Firſt,

First, Touching the Judge; It ſhall be *Chriſt Jeſus*, our Mediator, God and Man in one Perſon, Matth. 24. 31. *When the Son of Man ſhall come in his Glory, and all the Holy Angels with him, then ſhall he ſit upon the Throne of his Glory: And before him ſhall be gathered all Nations.* 2 Cor. 5. 10. *For we muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in his Body*, &c. 2 Theſſ. 1. 7. *When our Lord Jeſus ſhall be revealed from Heaven, with his Mighty Angels in Flaming Fire.* True it is, that the Authoritative Judgment is the Father's, but he hath committed the Execution, or Adminiſtration of this Great Tribunal to the Son. Hence our Saviour ſaith, John 5. 22, 27. *The Father hath committed all Judgment to the Son.* Acts 17. 31. *He hath appointed a Day in the which he will Judge the World by the Man whom he hath ordained.* And hence it ſeems to be, that Dan. 7. 9, 13. *The Ancient of days did ſit, and his Throne was like the fiery flame, and Thouſand Thouſands miniſtred unto him. And the Judgment was ſet, and the Books were opened.* In the 13th Verſe, *One like the Son of Man came to the Ancient of Days, and there was given him Dominion, and Glory, and a Kingdom.* The former; importing the Original, or Foundation of the Authority, or the preparation of the Throne in the Heavens: The latter; the Delegation and Actual Adminiſtration of the Judgment. For it is plain, that the Actual and viſible Exerciſe of that Power ſhall be in our Saviour. Matth. 25. 34. *Then ſhall the King ſay, Come ye Bleſſed of my Father.* Matth. 19. 28. *When the Son of Man ſhall ſit in the Throne of Glory.* And certainly the appearance of this

this day, ſhall be an appearance of unexpreſſible Glory and Majeſty. *Chriſt*, the Second Perſon in the Bleſſed Trinity, cloathed with all the Majeſty and Glory that becomes the Greatneſs of his Perſon, and the Solemnity of the Buſineſs, ſet on a Throne of Glory, eminently conſpicuous to all the Perſons that ever were, or ſhall be; and from whence they ſhall receive their Doom: Accompanied with all the Angels in Heaven, as the Miniſters and Meſſengers of his Will; Accompanied with all the Bleſſed Saints that ever were, or ſhall be, to whom he gives the Honour, nor only to be Beholders, but as it were Aſſeſſors in his Judgment, though not in the Power of his Authority, yet in the Suffrage and Applauſe of his Juſtice, *Matth.* 19. 28. *Ye alſo ſhall ſit on Twelve Thrones, Judging the Twelve Tribes.* 1 Cor. 6. 2. *Know ye not that the Saints ſhall Judge the World?* Thus he ſhall be Glorified in his Saints, and Admired in all them that Believe. Not only admired *by* them, but admired *in* them, for that Impreſſion of Glory and Majeſty that he ſhall then put upon them.

Secondly, The Perſons Judged: All the whole Race of *Adam*, not a Perſon excepted. *John* 28. 29. *The hour is coming, in which all that are in the Graves ſhall hear his voice, and ſhall come forth: they that have done good, unto the Reſurrection of Life; and they that have done evil, to the Reſurrection of Damnation.* 2 Cor. 5. *We muſt all appear before the Judgment Seat of Chriſt.* And though the Multitude will be exceeding Great, yet it ſhall not confound the Sentence of the Judge. He will with moſt exquiſite and infallible Judgment divide the one from the other: and every Perſon ſhall have ſo diſtinct and

and clear a Repreſentation of his Sentence unto himſelf, and ſo convincing a Satisfaction therein, and of the Evidence, Clearneſs and Juſtice thereof, as if he were the only Perſon to be Judged.

Thirdly, As the Perſons, ſo the Subject Matter touching which the Judgment ſhall be is conſiderable. And the Subject Matter upon which the Judgment ſhall be, are the Works of Men. *Eccleſ.* 12. 14. *God ſhall bring every Work unto Judgment.* Whatſoever cometh under the Command, or Prohibition of the Law of God, ſhall come under the Judgment of God: And theſe are of Three Kinds;

1. The Works.

2. The Words.

3. The Thoughts and Purpoſes. For all theſe, as they are the Acts of a Rational Creature, come under the Law of God.

1. For the Works of Men: Theſe are the laſt and complete Acts of the Rational Creature, and are the final productions of the Mind formed into External Actions: And all theſe ſhall God bring into Judgment. Matth. 16. 27. *The Son of Man ſhall come in the Glory of the Father, and ſhall reward every Man according to his Works.* Some Works there are, which, in the External Adminiſtration of Juſtice among Men, do eſcape their Reward of Humane Diſtributive Juſtice, whether they be Good or Evil: Some, in reſpect of Injuſtice of thoſe that are in Power; Others, in reſpect of the Impo-

Impotence of thoſe that ſhould Reward, or Puniſh. And thus many Offences paſs unpuniſhed, becauſe they are committed by Perſons above the reach of Humane Juſtice; Others, in reſpect of the Secreſie of the Fact, that they avoid the Detection, and conſequently the Execution of Juſtice. But it ſhall not be ſo in that day: As all Perſons are under the Authority, ſo all Perſons are under the Power of this Judge. Revel. 18. 8. *Strong is the Lord that Judgeth.* And as the Power of the Offenderſhall not exempt the Offence from Judgment; ſo neither ſhall the Secreſie of the Work eſcape the Judgment; *For he ſhall bring into Judgment every Work, with every Secret thing, whether it be Good, or whether it be Evil,* Eccleſ. 12. 14. *In that Day God ſhall Judge the Secrets of Men by Jeſus Chriſt,* Rom. 2. 16. *For there is nothing covered that ſhall not be revealed, and hid, that ſhall not be made known,* Matth. 10. 26. There is not a good Action in all thy Life, though never ſo ſecretly done, but then it ſhall be Proclaimed before Men and Angels: Not a Prayer that thou haſt made in thy Cloſet, when no Ear heard thee but the Almighty: Not a Tear ſhed for thy Sins, when no Eye ſaw thee, but his that made thee: Not an Alms given ſo privately, that the Party relieved knew not his Benefactor: Not a Cup of cold Water given in the Name of a Diſciple, though he knew not from whence it came: Not an Acting in Sincerity for the Glory of thy Maker, though hid and veiled from the eyes of all Men living; but ſhall then be made as manifeſt as the Sun, and attended with an open Reward. Matth. 6. 26. *The Father that ſeeth in ſecret ſhall reward thee openly.* Again, if thy Villainies be hatched in darkneſs, and none privy to them but thine own

own Conſcience: If thou hide thy Counſels of Miſchief as low as Hell, that no Mortal Eye can diſcover them: If thou tranſlate thy Miſchief into other hands, and act by them, whilſt they and the World think they act by themſelves, and by their own Contrivances and Principles: If thou Mask thy Wickedneſs under the diſguiſe of Religion, Holineſs, Neceſſity, Pretences of Good Ends; ſo that thou doſt not only hide thy Villainy from the World, but even from thy Self; yet in that day all this ſhall be detected in the preſence of a Light Brighter than the Sun; in the preſence of the whole World: and all thoſe Diſguiſes taken off, and thy Wickedneſs rendred, as it is, without any other dreſs, than of its own ſhame and vileneſs. And as thus the Sins of Commiſſion ſhall be unveiled, though never ſo ſecret; ſo ſhall thy ſins of Omiſſion, and that with all the Circumſtances and Aggravations. Such a time thou hadſt an opportunity to doe this or that Good Work, to the Honour of thy Maker, to the Good of thy Brother, to the Salvation of thy Soul: And thou hadſt not only an Opportunity, but the Secret Motion of the Spirit of Grace in thy Conſcience did Importune thee to lay hold on the opportunity: And yet thou didſt neglect the Opportunity, deſpiſe the Perſwaſion. *Matth.* 25. 45. The World condemned for Sins of Omiſſion.

2. And as thus it is for Works, ſo for Words: for theſe come under the Law of God, and ſhall come under the Judgment of Reward and Puniſhment. Matth. 12. 37. *By thy Words thou ſhalt be Juſtified, and by thy Words thou ſhalt be Condemned.* Therefore our very words ſhall come into Judgment; for, *they are*

are the immediate productions of the heart, Matth. 12. 34. Inſtances we have of both, that in that Great Day, God the Judge will bring into the Judgment of Approbation, Good Words tending to the Honour of our Maker, or the Good of others. *Mal.* 3. 16. *Then they that feared the Lord ſpake often one to another; and the Lord hearkned and heard it: and a Book of Remembrance was Written before him for them that feared the Lord, and thought upon his Name.*

On the other ſide, Sinful Words ſhall come into Condemnation: tending to the Diſhonour of God, Blaſphemies, *Taking his Name in vain*, Matth. 12. 31. To the reproach of our Neighbour: Curſings: Upbraidings. Matth. 5. 22. *Whoſoever ſhall ſay to his Brother, Thou Fool, ſhall be in danger of Hell-fire.* Vain idle words not Seaſon'd with Salt. *Matth.* 12. 36. *But I ſay unto you, that every idle word that Men ſhall ſpeak, they ſhall give an Account thereof in the Day of Judgment.* Epheſ. 5. 4. *Fooliſh talking and jeſting.* And ſurely if of idle and fooliſh words, much more of *ſinful* words, *Lying*, Revel. 22. 15. *Whiſpering and Backbiting*, Rom. 1. 29, 30. *Corrupt Communication*, Epheſ. 4. 29. *The corrupt exhalation of that open Sepulchre a ſinful heart*, Rom. 3. 13. *The ſume of Hell-fire within*, James 3. 6. And ſurely, as here was much reaſon, that the Tongue, that great Inſtrument of the glory and good of others, ſhould come under the Law of God; ſo the breach of that Law muſt needs come under Judgment.

3. As the Works and Words of Man ſhall come under this Judgment; So ſhall the Thoughts and Secret Motions of the Soul. And indeed it is the Inward Action of the Soul that moſt properly comes under the Law of God. As it hath an operation without

without the Concurrence of the Body, ſo it is that which doth Specificate all the External Actions, and gives them their true denomination of Good or Evil. The very External Worſhip of God enjoyned by him, if not acted by a Soul rightly Principled and Moved, becomes *an abomination to him*, Iſai. 1. 13. And thoſe things that are for the matter the ſame in the External Act, are oftentimes diverſified into Good or Evil, or Neither; according to the diverſity of the temper of the Soul, whereby they are done. And hence it was that God meaſured the Wickedneſs of the Old World, by the Conſtitution and Temper of the Motions of their Soul. Gen. 6. 5. *And God ſaw that the Wickedneſs of Man was great in the Earth: And that every imagination of the Thoughts of his heart was only evil continually.* And hence it is, when under the Law, God ſhewed Man the Meaſure of that Purity which he required from him, he ſhows it in the Root: *Thou ſhalt Love the Lord thy God with all thy Heart, and with all thy Soul*, Deut. 6. 5. Styled by our Saviour, *The Firſt and Great Commandment*, Matth. 22. 37. And our Saviour giving the true and natural ſcope and ſenſe of the Law of God, brings it ſtill to the working of the Soul; as that which was originally and eſpecially the Subject of the Law. In the Matters belonging to the Firſt Table —John 4. 24. *God is a Spirit, and will be worſhipped in Spirit and Truth.* In the Matter of the Second Table, Matth. 5. 28. *Whoſoever looketh at a Woman to Luſt after her, hath committed Adultery in his Heart.* Matth. 5. 21. Unadviſed Anger comes under the Command, *Thou ſhalt not kill.*

It is true, that with Men the External Action is the Subject of Diſtributive Juſtice, becauſe the Thoughts

Thoughts and Intentions of the Heart are not discoverable to Man but by the External Act: yet when that Act, be it Good or Evil, is Rewarded or Punished, it is not even among Men, meerly in reference to the Act, but because the Act is the product of the Internal Man, the External Sign of the Will. And hence, even Morally, the External Act not proceeding from the Will, is neither Rewarded nor Punished; as in Fortuitous Acts, and Acts of Persons wanting their use of Reason.

But Almighty God, whose Prerogative alone it is to *know the Heart*, Jer. 17. 9, 10. begins not with the Action, but with the Heart, and thereby measures the Action, if produced; or the Man, if not produced, into Action: And because he hath the Prerogative to determine of the motions of the Heart, though never produced into an External Act, therefore also his Law hath the Prerogative to lay hold of the very Motions of the Heart. And hence it is, that as Almighty God being the most Pure and Immortal Spirit, gets within the Spirit of Man, and discerns those Invisible Operations of the Soul to the Word and Law of God, enters into the very Spirit of Man, and carries with it an Obligation, even upon those secret and invisible Motions of the Soul, Heb. 4. 12. *Piercing even unto the dividing asunder of Soul and Spirit; and is a discerner or discriminator of the thoughts and intents of the Heart.* And therefore as the Law of God extends unto, and lays hold of the very Thoughts, so the violation of that Law, in the very Thoughts, contracts a Guilt upon the Soul. Hence it was, that that Holy Man *Job*, concluded a necessity of a Sacrifice, even for the Sin of the Thought, Job 1. 5. *It may be my Sons have sinned, and cursed God in their*

their Hearts. Simon, that Curſed Man, was in the Gall of Bitterneſs, even while *the very thoughts of his heart were not forgiven*, Acts 8. 22. And the Wiſe Man tells us, Prov. 24. 9. *That the thought of fooliſhneſs is ſin.*

Now becauſe the Subject matter of the Judgment are the Works, Words and Thoughts of Men, the ſame being the ſubject matter of the Law of God; It is neceſſary that there be an Evidence, or Conviction of the Fact: For ſuch ſhall the Solemnity of that Judgment be, that there ſhall be no leſs Evidence to diſcover the Fact upon which the Judgment is to paſs, than there ſhall be Juſtice in the Judgment upon that Fact. And as every Man ſhall be Judged moſt exactly according to his works; So there is a neceſſity that every one of thoſe Works, upon which the Judgment ſhall paſs, muſt be evidently and convincingly proved upon the Perſon judged.

Now we muſt know, there are Two Books, wherein the Actions of Men, and their Words and Thoughts are Written: and theſe Books ſhall then be opened, Dan. 7. 10. *The Judgment was ſet, and the Books were opened.* Revel. 20. 12. *I ſaw the Dead, ſmall and great ſtand before God, and the Books were opened.*

Firſt, The Book of *Conſcience.*

Secondly, The Book of *God's Knowledge*: The former a Teſtimony within us; the latter without us: But both ſo exactly agreeing, as if the former were but a Tranſcript, or counterpart of the other. Theſe Two great Witneſſes,

Witneſſes, without exception, ſhall ſtate and determine the Fact impartially and unqueſtionably.

I. The Book of *Conſcience.* This is a Book, wherein, from the firſt uſe of our Reaſon, till our Death, we are continually Writing all our Thoughts, Words and Actions. A conſtant and vigilant Companion, and Obſerver of all the Walk of our Lives, and of our Hearts. There is not the ſmalleſt good or evil Action, or Paſſage of our Life, but, whether we obſerve it or not, here it is Regiſtred, and leaves the Character and Impreſſion of it ſelf in this Marble. And what a Hiſtory ſhould we find of our ſelves, if we could but diſtinctly Read this Book? It may be here and there ſome few ſcattered Entries of a Good Work, a Good Prayer, a Good Purpoſe; but yet preſently Inſcribed with it ſo many vain Thoughts in that Prayer; ſo much Vain-glory or Self-end in that good Action; the Rejection of that purpoſe in Practice; and all the reſt of that Mighty Volume filled with the Hiſtory of our ſinful and impure actions, our vain and unprofitable and ſinful words, our deceitful, diſobedient, rebellious, unprofitable Thoughts. Our beſt Actions entred, but the defects and contaminations thereof entred in the ſame Paper with them: And the reſt nothing elſe, but a tedious Bloody Bill of Debts of Guilt to our Maker, with all the aggravations of them. And theſe Inſcriptions engraven with the Point of a Diamond in Sheets of Steel, not capable of any Obliteration, unleſs it be by the Blood of *Jeſus Chriſt.* It is true, whiles we are in this Life, we throw duſt upon the Writing: or, it

may be, in the Writing of a New Leaf, we turn over that which is paſt, and never trouble our ſelves more about it all our Lives after: new Sins, as it were, antiquating them that are paſt, and ſilencing their Remembrance. But God Almighty ſhall, at the Laſt Day, open this Book, and caſt off the duſt from it: then every *Item* ſhall be as legible, and as viſible to the view, as it was at the time of the firſt acting of it. The multitude of the particulars ſhall not hinder the diſtinct repreſentation of them to the Mind. It was one of *Job*'s greateſt Complaints, Job 13. 26. *That God made him to poſſeſs the Iniquities of his Youth.* Job 14. 17. *That his Tranſgreſſion was ſealed up in a Bag.* When God was pleaſed to open thoſe Entries that were made in the Conſcience, even of his own Servant, thoſe very ſins which were of the Ancienteſt Date, and therefore leaſt remembred, the Sins of his Youth, which had the leſs malignity, becauſe probably acted with leſs deliberation; Yet, when God is pleaſed to Unveil the Conſcience, theſe Stale, theſe Youthful ſins, made a hideous Repreſentation on *Job* himſelf: How much more terrible ſhall it be, when all thoſe Remembrances of the Conſcience ſhall be at once rendred unto the view, and *all ſet in order before a Man?* Pſalm 50. 21. And this is that *Engraving of Sin upon the Heart*, Jerem. 17. 1. *with the Point of a Diamond*, that Writes in Wounds, and not in Colours onely.

2. Again, the Eternal God hath his Book, which ſhall then be open'd; and in that Book are Written all the actions of Men. On the one ſide, not the leaſt Good Action but there it is Entred: As he telleth our Wandrings, ſo he *Regiſtreth our Tears*, Pſal.

Pſal. 56. 8. Not a few good words ſpoken in ſincerity and love to God, but there is a *Memorandum* made of them, *Mal.* 3. 16. And on the other ſide, all thoſe Evils that are done by the Children of Men, they are all there Regiſtred. And though we might hope that ſome of theſe might ſlip the Diligence and Animadverſion of the Recorder that is within us, there is no hope to avoid the Record that Almighty God makes: for *he is greater than our Conſcience, and knoweth all things,* 1 John 3. 20.

There are Two Acts of the Divine Wiſdom that are of infinite concernment for us practically to know and remember, which nevertheleſs we are apt to forget,

Firſt, That all our ways, even of our very hearts, are ſtrictly obſerved by God, Jer. 16. 17. *For mine eyes are upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes.*

Secondly, That what is once ſeen by God, is allways ſeen and not forgotten. It is true, we ſin daily, and the new ſins obliterate the ſenſe and remembrance of the old: But it is not ſo with God, Hoſ. 7. 2. *They conſider not in their hearts that I remember all their wickedneſs.* That ſin that ſeems to be loſt, is but laid up, Hoſ. 13. 12. *The Iniquity of Ephraim is bound up, his Sin is hid.* And when God is pleaſed to reckon with a Man, or Nation, even in this Life, he can recall a Sin paſt and forgotten many years ago, and render it viſible to the Soul in all its Dimenſions, Pſal. 79. 8. *Remember not againſt us former Iniquities.* How much more ſhall it be in that Great Day, when he ſhall, to the uttermoſt, ſet our

Iniquities before him, and make them conſpicuous in the Light of his Countenance?

And yet there is one remains beſides this: The Two former are ſuch Books as we cannot think of without trembling. Every moment of time we furniſh new Materials for the Two former Books; and if we look back a little into our Selves and our Lives, we ſhall find very little but black and ſad Materials and Reckonings, when every Sin makes our Soul a Debtor of its whole Self unto Eternity. What ſhall become of us, when almoſt every inſtant of our Lives gives in ſuch an *Item* againſt us? And if perchance we do any thing that is good, yet it is ſpoiled in the doing, mixed with ſo many defects, ſpots, and enormities, that can render us but little comfort to behold it. And ſurely if either of theſe Two former Books be opened againſt the beſt of Men at that day, they muſt, with everlaſting ſhame, inherit the portion due unto their ſins. But here is the comfort of all; *The Blood of Chriſt that cleanſeth us from all ſins*, 1 John 1. 7. Though it is true, the beſt of Men have run infinitely in Debt to God, and filled the Book of Conſcience, and the Book of God's Remembrance full of Sad Accounts; yet our Saviour, if we have laid hold on him, and entred into Covenant with God in him, hath paid all our Reckonings, and the Books are croſſed.

And upon this, *Firſt* of all the Book of Conſcience, that was all Stained with Crimſon Inſcriptions, would have been more terrible unto us than Hell it ſelf; yet when this Conſcience *is ſprinkled with the Blood of Chriſt*, Heb. 10. 22. the Conſcience is Healed, the Stains Obliterated, the Accounts Diſcharged, and Colour thereof quite changed:

ed: And though as well the Conſcience, as the Sins inſcribed in it, were as *Scarlet, they are become as white as Snow*, Iſai. 1. 18.

Secondly, And as thus the Conſcience is healed, and all the Black and Bloody Inſcriptions thereof Defaced, ſo is Almighty God pleaſed, upon the ſame Account, to ſtrike out all the remembrance of Sins paſt out of his Book of Remembrance: This is that which is ſo frequently expreſſed by thoſe effectual expreſſions, Pſal. 32. 1. *Sin covered.* Iſai. 43. 25. *Blotting out Tranſgreſſions, ſo as they ſhall not be remembred.* Iſai. 44. 22. *Blotting them out as a Cloud*, that after its Diſſipation leaves no mark where it was. Jer. 50. 20. *So diſcharging them, that upon a diligent ſearch they ſhall not be found.* Nay, they ſhall not only be removed from the view of Men and Angels, but even in the account of Almighty God they ſhall be as if they never had been, Jer. 31. 34. *For I will forgive their Iniquity, and remember their Sin no more.*

And all this ariſeth upon the producing of that Third Book by the Mediator unto the Father, *Revel.* 20. 12. *A Book of Life*; a Regiſter of all thoſe whoſe Debt our Lord hath paid: and the Debt being Diſcharged, the former Books are no longer to be uſed as Evidence againſt them. Their Dear Mediator, who is now to be their Judge, brings in an Acquittance for all that Large Roll, which otherwiſe might have ſtood againſt them, *For he hath born their Sins*, Iſai. 53. 11. And upon the Day of his Paſſion, Nailed this Hand-writing unto his Croſs, hanged it upon the File, as that which he hath paid, and ſo is no more to be mention'd.

Fourthly, We come to the *Rule*, whereby all Men ſhall be Judged. Though in reſpect of the moſt Infinite Obligation of the Creature unto God for their greateſt Good, their Being, and their Preſervation; it had been moſt unqueſtionably Juſt, that upon the ground of this abſolute and infinite Dominion over his Creatures, he might have impoſed what Law, and under what Sanction he pleaſed; yet he was pleaſed to enter into a Pact and Covenant with his Creature, and ſo to bind him, not ſimply upon the Abſolutions of his own Power and Authority, but partly even upon the voluntary Suſception, Stipulation and Submiſſion of his Creature. And the Law of this Covenant is that which ſhall be the Rule of the Judgment of that Great Day. Now this Covenant of God is double:

I. The Covenant of Works; the Covenant made with Man in his firſt Creation; and this extends to all Mankind, as before appears, which is a Covenant of Life, in caſe of Perfect Obedience to the Will and Law of God given to Man in his Creation; and a Covenant of Death, and the Curſe, in caſe of any failing. And when afterwards this Covenant, and the remembrance thereof, was very much defaced, God was pleaſed expreſly to renew the ſame with a Select People, which he picked out of Mankind, the *Jews*; which Renewed Covenant differ'd from the former:

Firſt, In the Extent of it; the former was Univerſal; this contracted to a Select People: yet ſo, as it did not Abrogate the former, but Illuſtrate it.

Secondly,

Secondly, In the Nature of it: For whereas the former was purely a Covenant of Works, this was not ſo; but though it ſeemed to run in the ſame tenor, yet there was under it ſecretly lodged a Covenant of Grace, even the Sacrifice of *Chriſt* Typified in it, intended by it, and that alone made it uſeful to as many as laid hold of that Myſtery that was intended in it, according to that Manifeſtation that God was pleaſed to ſend along with it.

II. The Covenant of Grace, *Chriſt Jeſus*, and him Crucified, Received, as Given by God; and this Receiving of *Chriſt* was the very Tenor of this Covenant.

God was pleaſed, after the Covenant of Works became ineffectual unto Mankind, in reſpect of their diſability to perform it, to reach out *Chriſt* unto them, as a Covenant of Life to as many as Receive him: and the Ordinary way of Receiving him, is, *By Believing in his Name*, John 1.12. Now, according to theſe Covenants, ſhall the whole World be Judged. For all Mankind are under one of theſe Covenants: Whoſoever is not within the latter, is certainly within the compaſs of the former.

Now of ſuch as are under that Firſt Covenant, as not being Partakers of the Benefit of the Second, there are Four Ranks of Men given us in the Scripture.

Firſt,

First, Such as are purely under the First Covenant, without any farther degree: Such are those that never heard either of *Law* or *Gospel*. Such are those spoken of, Rom. 2. 12. *As many as have sinned without the Law, shall perish without Law.*

And though it is true, that God were most just, if he should Judge even these by the severest Rule of that exact Law which was given to *Adam*, because they were within that Covenant; Yet the Scripture warrants us to think that in that Day he will proceed to Judge these Persons, even by so much of that Law that hath been Communicated to them, either in the External Means of Good Discipline or Education; or that secret Dictate of their own Conscience, stiled by the Apostle, *The Law written in their hearts*, Rom. 2. 14, 15.

This is one of those Two Great Parties that shall be the Object of Vengeance in that Day, 1 *Thess.* 1. 8. *Taking Vengeance on them which know not God*, &c. The Knowledge of God is so visibly discovered in the Creature, that it shall be a most just Conviction of such Persons in that Day, Rom. 1. 20. *For the Invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead, so that they are without excuse.*

And certainly in that Day, the whole World of Men that have the use of Reason, will be found guilty before him, even in these things, in not knowing those things concerning God, which by the

the Light of Nature they might know; or in not obſerving ſome of thoſe very dictates, which that Truth once known, or the Light of their own Conſcience did carry them unto, without any neceſſity of reſorting to ſo much of that Law whereof they were ignorant. This is that which is *Periſhing without the Law.*

Secondly, Such as, though ſtill under the Firſt Covenant, have nevertheleſs a Superaddition of Light, and conſequently of Guilt, by the acceſſion of that renewed Covenant of Works, given by the Miniſtration of *Moſes.*

And this concerns principally the *Jews*, who ſuperadded another Covenant to the former, and ſo have a ſuperadded Guilt by their Offence.

1. Becauſe againſt greater Light.

2. Becauſe againſt a Renewed Covenant, and by them violated, Rom. 2. 12. *Such as have ſinned in the Law, ſhall be judged by the Law*; and is, in effect, the ſcope of that Second Chapter.

Thirdly, Such as have had an Offer of *Chriſt*, the Second Covenant, and yet have rejected it.

Theſe, though they are ſtill under the Obligation of the Firſt Covenant, yet by rejecting either the Faith, or Obedience of *Chriſt*, they ſuper-add a greater guilt to themſelves than any of the former: And therefore it is ſtiled by our Saviour, the Condemnation, John 3. 19. *This is the Condemnation,*

nation, that Light is come into the World, and Men loved Darkneſs rather than Light. We have as well thoſe of the firſt, as thoſe of the latter Rank joyned together, 2 *Theſſ.* 1. 8. *To render vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* The former are Judged, becauſe the Works of God leave them unexcuſable in their Ignorance of God, or neglect of the Duty that reſults upon that Knowledge; The latter are judged unexcuſable, becauſe the Goſpel and the Meſſage of it is Proclaimed to them, and yet rejected by them.

Fourthly, Such as have not only the Light of Nature, the Light of the Written Law of God, the Light of the Goſpel tendred, but that Light in ſome meaſure received, and afterwards rejected, which adds Apoſtacy to their Rebellion: and this ſuper-adds a higher Guilt than any of the former, Heb. 10. 26. *If we ſin wilfully, after we have received the Knowledge of the Truth, there remains no Sacrifice for Sin, but a certain fearful looking for of Judgment and fiery Indignation.*

The former ſorts of Men are not within the Benefit of the Second Covenant, nor can expect the Fruit thereof in the Judgment.

But there are a Company of Perſons that have laid hold of this Second Covenant, and ſhall be Judged by it: Such as have received *Chriſt* as he is Reached out unto the World: Received

Received him as their Righteouſneſs, as their Sacrifice, as their Inſtructor, as their Commander and General.

The Obedience of Faith is as Univerſal as the Law, or Command of Faith, it faſtens upon every part of its Object: And to ſuch there is no Condemnation, Rom. 8. 1. *Whoſoever believeth in me ſhall not come into Condemnation, but is paſſed from Death to Life*, John 5. 24.

This Diſcharge and Acquittal of theſe Perſons ſtands bottomed upon the Immutable Truth and Juſtice of God. For though it was his own free and undeſerved Goodneſs that at firſt moved him to tender this Second Covenant to Mankind, to Accept of the Righteouſneſs and Satisfaction of Another for them. And when none in Heaven or Earth could be found to Perform the one, or Undergoe the other, to ſend his own Son to do and Suffer it; and to Proclaim to Mankind, that as many as betake themſelves to this Covenant, and do accordingly lay hold of it, to give to them the Pardon of their Sins, and the Enjoyment of Bleſſedneſs.

Yet when this great word is pronounced by him, his Truth and Juſtice are engaged in the Performance of it: the Righteouſneſs and Satisfaction of *Chriſt* is as effectually theirs, as if performed by them: their Debt Paid, and their Perſons Accepted.

And

And ſo in that Great Day, the Great God ſhall, in the Face of the whole WORLD, have the Glory as well of his *JUSTICE*, as of his *MERCY*, in the SALVATION of his Saints.

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2 Tim. I. 10.

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2 Tim. I. 10.

And hath brought Life and Immortality to light through the Gospel.

AMONG the many Great Advantages that are Conveyed unto Mankind by the Gospel of *Jesus Christ*, there are these of Principal Moment.

First, A full and clear discovery, that there is a State of Life and Immortality of Mankind after the Dissolution of the Lives we enjoy in this Inferior World.

Secondly, A full and clear Discovery of the Nature and Kinds of this Estate of Life and Immortality, namely, that it is a State of Rewards and Punishments; a State of Reward with Everlasting Life and Happiness to the Righteous, and a State of Everlasting Life and Misery to the Wicked.

Thirdly, A full discovery of an easie and effectual Means of the avoiding of that Future Life of Misery, and of the attainment of that Future Estate of Life of Happiness.

I shall not enter into a Large Discourse of these Excellent Discoveries, but only briefly consider these things.

1. The

1. The great Importance of the true and evident discovery of these great Truths.

2. The great deficiency that there was in these Discoveries, before the Light of the Gospel came into the World.

3. The great Discovery made by the Gospel of these great and important Truths.

4. The great Evidences for the satisfaction and Conviction of the Truths of these Discoveries thus made in the Gospel.

1. Concerning the former of these, namely, the great Importance of this Truth, and of the full and evident discovery thereof. And this appears evident to every Man that doth but consider the nature of this Matter.

We are Born and Live in this World, according to the greatest ordinary account, about Threescore and ten years, and then we die, and are no more seen in this World. Of what a vast Momentous Concernment is it for us to know, that there is an Everlasting Estate of Happiness or Misery, according to the nature of the Transaction of our Lives here, that doth most certainly and infallibly attend us after Death? The importance of the knowledge of this is more than all the rest of our knowledge of all other things, in very many respects: *First*, The bare knowledge of the thing it self is a most excellent Subject to be known, if there were nothing else in it. But, *Secondly*, It is a knowledge of a thing that doth most necessarily, nearly, and intimately

mately concern us; even much more than our very Lives in this World. This Life paſſeth away as a ſhadow, but the Life of Rewards and Puniſhments is a Life Everlaſting, and Unchangeable; and therefore it is of more concernment to us, both to know it, and to know how to attain that Bleſſed Life of Happineſs, than to attain all the Glory and Happineſs that this preſent Tranſitory Life can afford. And, *Thirdly*, The Knowledge of this Truth is of huge Moment, not only for the right ordering of our preſent Life here, in order to the attainment of that Everlaſting Bleſſed Life; but even for a Right, and Wiſe, and Comfortable Management and Enjoyment of the preſent Life we have in this World. For moſt certainly, without the Proſpect, Hope, and Expectation of this Future State, the life of Man is more unhappy and miſerable than the lives of the Beaſts that periſh. The knowledge therefore of this great Truth is of the greateſt Moment to the Children of Men; and the Ignorance thereof is the moſt unhappy and hurtful Ignorance of any thing in the World; becauſe it is an Ignorance of that, which moſt concerns us to know, becauſe that Knowledge is principally neceſſary for the avoiding of the greateſt Evil, and the attaining of the greateſt Good that can poſſibly befall us.

2. Touching the Second, namely the Deficiency that was in the World, in order to the Diſcovery, before the Goſpel came: This principally conſiſted in theſe things; 1. A want of a ſufficient Evidence, that there is any ſuch Eſtate after Death. 2. A want of a ſufficient Light, to diſcover what that Future Eſtate was to be. 3. A want of a diſcovery of a ſufficient means, how that part of the

Eſtate of Everlaſting Happineſs was to be attained, and the Eſtate of Everlaſting Miſery to be avoided. And this Deficiency in theſe things will appear, if we take a Survey, Firſt, of the State of the *Gentile* Knowledge, in relation to theſe things. Secondly, In relation to the Diſcoveries made to the *Jews* under the Law.

Firſt, As to the Diſcoveries of theſe Truths unto the *Gentile*. It is very true, that partly by an Univerſal Tradition, derived probably from the Common Parents of Mankind, partly by ſome Glimmering of Natural Light, in the Natural Conſciences at leaſt of ſome of the Heathen, there ſeemed to be ſome Common Perſwaſion of a Future Eſtate of Rewards and Puniſhments. But, Firſt, It was but weak and dim, and was even in many of the wiſeſt of them overborn; ſo that it was rather a ſuſpicion, or at moſt a weak and faint Perſwaſion, rather than a ſtrong and firm Conviction: and hence it became very unoperative and ineffectual to the moſt of them, when they had greateſt need of it, namely, upon imminent, or incumbent Temporal Evils of great Preſſure. But, where the Perſwaſion was firmeſt amongſt them, yet ſtill they were in the Dark what it was; and yet much more in the Dark, in reference to the means of attaining that Future State of Happineſs; and this Darkneſs begot in them thoſe various Fictions and Fabulous Imaginations, eſpecially among the *Poets*, that even rendred the Main Hypotheſis more doubtful than otherwiſe it would have been. And thoſe various Superſtitions, and Idolatrous Worſhips and Rites, and Performances, which they deſigned as the Means of attaining that Future Happineſs, which they thus darkly, and, under various Fabulous Diſguiſes, entertained. *Secondly*,

Secondly, If we come to the Diſcoveries made unto the *Jews*, which were certainly much greater than thoſe that the *Gentiles* had by the Light of Nature; yet this we have reaſon to think, that although many Excellent Men among them, did, through thoſe many Types, and Shadows, as it were at a diſtance, ſee the Heavenly *Canaan*, and the *Meſſiah*, through whom it was to be attained. Yet the Divine Diſpenſation under the Law was Dark and Obſcure, in relation to the Eſtate of Future Rewards and Puniſhments, in compariſon of what is Revealed in the Goſpel. Their Promiſes were, for the moſt part, of Temporal Benefits, and their Threatnings of Temporal Puniſhments, and their Worſhip and Services, were very much under Shadows and External Adminiſtrations, ſo were their Rewards and Puniſhments.

Yet it muſt be agreed, that even under that dark Adminiſtration, there were greater Evidences of the Future Life than were manifeſted generally to other Nations: The Examples of the Aſſumption of *Enoch* and *Elias*, the Revivings of the *Shunamites* Son, buried in the Prophet's Grave, and the ſeveral Paſſages in *Job* 19. 25. *Iſai.* 26. 19. *Ezek.* 37. *Dan.* 12. 2. and divers other Paſſages in the *Old Teſtament*; together with a common Received Tradition among that Nation, did give them a Belief, or Perſwaſion of a Life to come after this, and of the Reſurrection; and this the Apoſtle witneſſeth of the Patriarchs, and Holy Men under the *Old Teſtament*, *Heb.* 11. 10, 13, 14, 35, *&c.* And ſo far this Perſwaſion was ſetled in that People, that in the time of our Saviour, and unto this day, the Perſwaſion of a Future Life, and the Reſurrection was generally received among them, excepting only the Sect of the *Sadduces*.

But although this be certainly true, yet these things are evident, *viz.* *First*, That the Doctrine of the Resurrection, and the Future Life, was not so clearly deliver'd under the *Old Testament*, as under the *New*. *Secondly*, That the Proof and Evidence thereof, was not so plain and Convincing under the *Old Testament*, as under the *New*. *Thirdly*, That the Manner and Circumstances thereof was not so explicitly and directly delivered under the *Old Testament* as under the *New*, as will appear in what ensues.

Thirdly, Therefore touching the Discoveries of Life and Immortality by the Gospel of *Christ Jesus*, the same Gospel hath these Prelations and Preeminences in relation thereunto, *viz.* 1. It doth contain a full and explicit Narrative thereof. 2. It doth deliver a full and clear Method of the attaining of the State of Happiness, and avoiding the State of Misery that it thus discovers. 3. It Evidenceth and Asserteth the Truth and Certainty of what it so delivers, upon most evident and convincing Evidences.

Touching the former of these, the Gospel doth principally Instruct us in these Two Matters, in relation to the business in hand; namely, *First*, It doth assert, that there is a Life to ensue after this Transitory Life, and it rests not there in that General Assertion; but, *Secondly*, It shews us, with great plainness, what that Life is; *viz.* 1. That it is an Everlasting Life: That it is a Life of Everlasting Rewards and Happiness to the Good, of Everlasting Punishments and Misery to the Bad: that there shall be, as the way to these Everlasting Rewards and Punishments, a Resurrection of the Good and Bad,

Bad, and a Re-union of their Bodies and Souls; and a Change of those that are Living. That this shall be Effected by the Voice of an Arch-Angel, proclaiming the Last Judgment, with Summoning all to it. That hereupon an Universal Judgment shall pass upon every Man, shews us, who shall be the Judge, what shall be the Rule of his Judgment, what the Evidences, what the Sentence, what the Execution of either Sentence; namely, of Absolution, a perfect enjoyment of Everlasting Happiness, in an Immortal Soul, united with a Glorious, Spiritualized and Immortal Body: And of the Sentence of Condemnation, with an Everlasting Separation from the Comfortable Presence of God, and an Everlasting Conclusion of Soul and Body under the Torments of Hell Fire. And all these Discoveries are made plainly, evidently, and intelligibly to the Sense of every ordinary Capacity, together with the Circumstances of Time, Place, Persons, Company, and all other things that may render the whole Manifestation plain, perspicuous, intelligible and reasonable.

2. The Second thing the Gospel discovers, is the Means and Method of the attaining of that Life of Happiness, and avoiding that Life of Misery. And surely, without this, the discovery of the former had not been so useful to Mankind: It might indeed amuse and astonish, and perplex him, to know, that there should be such a Future Estate, either of Happiness or Misery, unto one of which all Mankind was Consigned. But it could not settle, nor compose him, without the Knowledge of the Means of obtaining so great a Good, and Avoiding so great an Evil as this prospect dis-

covers: The Goſpel therefore hath not only diſcover'd theſe Two Great, though different Sentiments, of the Future Life, but hath alſo laid open, and diſcover'd the Track, the Path, the Way, to avoid the one, and attain the other; even a plain, and certain, and ſafe, and Infallible Way; namely, the Repentance for Sin paſt, Obedience for the time to come, and Faith in the Son of God, who is the Reſurrection, the Way, the Truth, and the Life: And his Doctrine and Directions are plainly ſet out in the Goſpel, intelligible to every common Underſtanding, and eaſie to any ſincere and honeſt endeavour.

3. The Third Prelation and Advantage of the Goſpel, in reference to this Diſcovery of Life and Immortality, is, that it doth not only give that clear, and Explicit Diſcovery thereof before mention'd, but alſo it gives the moſt full and clear Evidence, that what it ſo diſcovers, is moſt certainly and infallibly True: and annexeth to the Diſcovery a full and convincing Manifeſtation of the Truth of the thing ſo diſcover'd, anſwerable to the weight and importance of the thing diſcover'd.

It is very true, that Almighty God, out of his Care and Providence over Mankind, in order to their Everlaſting End, hath been graciouſly pleaſed to afford unto Mankind certain Evidences of this Great Truth, of the Immortality of the Soul, and a Future State of Rewards and Puniſhments; as namely, 1. A ſecret Anticipation, as it were, in the Minds and Conſciences of the Generality of Mankind of this Truth: 2. An Univerſal Tradition thereof, which hath, in a great meaſure, reached unto the Generality of Mankind, and by them

them commonly received: which, although it hath been handed over from Man to Man, yet we have all the reaſon imaginable to believe it real at firſt, by ſome means in its firſt Original, delivered out to the Parents of Mankind, by Revelation from God himſelf. 3. An Admirable Congruity of this Suppoſition, both to the Juſtice and Perfection, which, even by the Light of Nature, we are bound to attribute to Almighty God; and alſo a Suitableneſs and Congruity thereof to the Condition and Exigence of Mankind, and the Providential Regiment and Ordering thereof.

But in as much as by length of time, and diſtance of this firſt Revelation, and the want of a perſpicuous Evidence of the manner of giving out of this firſt Revelation, and alſo for that by the Prevalence of the Corruptions, and decays of the Nature of Men, this great Important Truth of the Future Life of Rewards and Puniſhments, did, or at leaſt might languiſh and decay in the Minds of Men. Almighty God hath been pleaſed, by Reiterated and Repeated Revelations of this Truth, by New Editions of Revelations thereof, in his Written Word, to reinforce the ſame, that ſo it might be more Effectual, Operative, and Forcible upon Mankind, in order to the Right Ordering of his Life here, and the attaining of his Great and Everlaſting End.

And this he began to do in the *Old Teſtament*, under the Diſpenſation of the *Jewiſh* Oeconomy; but far more clearly, and univerſally under the Evangelical Diſpenſation by *Chriſt Jeſus*, and with far greater advantage and Conviction of the Truth, and Certainty thereof.

The Evidence and Manifeſtation of the Truth and Certainty of this Suppoſition, is ſeen principally in theſe things.

1. That he that made this Diſcovery, was the beſt able to give us the true State of Mankind after Death: For, being the Son of God, a Teacher ſent from him, and acquainted with all his Will, none could give us a more perfect account of what God Almighty intended or deſigned, touching the Children of Men. For it is moſt certain, that the whole ſtreſs of the buſineſs, touching the Future State of Mankind, muſt principally and primarily depend upon the moſt Wiſe, Juſt, yet free diſpoſal and Counſel of Almighty God. He therefore, and he onely, who was fully acquainted with the real purpoſe and deſign of Almighty God, touching Mankind, muſt needs be able to give us a full and compleat account of this great and hidden Counſel, which could only lie in the Knowledge of God himſelf, or of ſuch one to whom he was pleaſed to reveal it: When the Rich Man was in Hell, he deſired that ſome perſon might be ſent from the Dead, to acquaint his Brethren with the State of Men after Death; and he thought, that a Relation from ſuch a Perſon, who had ſeen, or experimented that State, ſhould be the moſt credible and effectual means to gain aſſent from the Living. But had he underſtood, that the ſame God, who not only underſtood the State of Mankind after Death, by what he had ſeen touching them that were already Departed this Life; but alſo perfectly knew the Mind and Purpoſe of his Father touching Mankind, ſhould have come in the Fleſh, and manifeſt himſelf to be

be the Son of God; and that he came to acquaint Mankind with his Father's Counſel and Purpoſe, touching the Future State of Mankind, he would have deſired no other Meſſenger to acquaint his Brethren therewith.

2. *Chriſt* did not only declare, and profeſs himſelf to be the Son of God, a Teacher ſent from God; nor did he only publiſh this Great Declaration and Diſcovery, touching the Future State of Mankind, and that he was ſent into the World on purpoſe, to acquaint the World with this Meſſage; but alſo he did, by the plaineſt and greateſt Evidence imaginable, or that could poſſibly be deſired to acquire credibility, manifeſtly declare, and prove, that his Miſſion and Meſſage was Unqueſtionably True; namely, by the great Miracles he did, by the Holineſs of his Life, and by Dying to Atteſt and Aſſert it.

3. The Great and Admirable Work of his own Reſurrection, did give an Invincible Evidence of the Truth as of all other his Doctrines, ſo eſpecially of theſe, touching the Immortality of the Soul, the Reſurrection, and the Future State after Death: And the Reſurrection of *Chriſt* hath a double Force, Evidence, or Conviction in this reſpect. *Firſt*, This Reſurrection of *Chriſt* was indeed the Greateſt and Crowning Miracle of his whole Life; and as his other Miracles did atteſt the Truth of his Miſſion and Doctrine, ſo this being the moſt Signal and Weighty of all, upon the Effecting, or not Effecting whereof, the whole Credit of his Miſſion and Doctrine depended: and alſo being of the higheſt nature of any of the reſt

of

of his Miracles, did moſt Effectually, and Conſummately ſeal the Truth of his Miſſion, and the very Divineneſs and Credit of all his other Miracles: for he was declared the Son of God with Power, by the Reſurrection from the Dead. And hence it is that there is no one thing in the Goſpel hath more Evidence of Fact to prove the Truth and Reality, nor greater Weight laid upon it, than that *Chriſt* was Really Dead, and did really Riſe again from the Dead. *Secondly*, But farther, The Reſurrection of *Chriſt* ſeems to be in a moſt Specifical and Appropriate manner applicable, and applyed to prove the Reſurrection of the Dead, and the Future Eſtate of Mankind after Death: It is the Great Stumbling Block in the way of the Faith of Men, to think, how there ſhould be a Life after Death: The *Athenian* Philoſophers Mocked, when they heard of it, as a thing Incredible, *Acts* 17. 32. And if Men would be but Conquered from this Difficulty, the greateſt Difficulty were overcome. And indeed the Reſurrection of *Chriſt* ſeems to be the greateſt Pledge imaginable, not only of the poſſibility of a Future State after Death, but of the real Exiſtence of it. And therefore that Excellent Sermon of *Paul* to the *Athenians*, *Acts* 17. 31. lays the Great Weight of the Truth of the Judgment to come, and the Future State of Rewards and Puniſhments, upon this; *Becauſe he hath appointed a Day wherein he will Judge the World in Righteouſneſs, by that Man whom he hath Ordained, whereof he hath given aſſurance unto all Men in that he hath Raiſed him from the Dead:* As if he ſhould have ſaid, Ye *Athenian* Philoſophers, it is apparent that one of the Great Obſtacles of your Belief of the Judgment to come, and the Future

Future Eſtate of Good and Evil after Death, is, that you doubt whether the Soul be capable of Fruition or Paſſion without the Body; and you cannot believe it poſſible, that there can be a Retreat from a full and compleat Separation of the Body to Life again; your *Philoſophical Principles* oppoſe it. Behold! I tell you, That God hath appointed to Judge the World by *Chriſt*; the ſame *Chriſt* hath ſaid ſo in that Goſpel which I come to publiſh to you: And, at once to Seal and Evidence the Truth he ſo declared; and to convince you of your vain Confidence, in your *Philoſophical* Perſwaſions, That ſame *Chriſt* was Dead, died a Violent Death; his Blood poured out upon the Ground, and lay in the Grave till the Third Day, that all the World might be aſcertained, that he was fully Dead, and that of ſuch a Death, that if any were uncapable of Reviving again he was: His Blood, the Vehicle of Life, ſpilt upon the Ground: yet this *Chriſt* Lived again the Third Day, to aſſure the World of the Truth of his Word, that he would Judge the World; and of the poſſibility and truth of your Reſurrection and mine, by the Divine Power, 1 Cor. 15. 20. *He is Riſen from the Dead, and become the Firſt-fruits of them that ſleep.*

Acts II. 1,

Acts II. 1, &c.

And when the day of Pentecoſt was fully come, &c.

IN this Great and Miraculous Diffuſion of the Holy Spirit upon the Apoſtles, Theſe things are very obſervable;

I. The Time, when it happened.

II. The Place, where it happened.

III. The Perſons to, and among whom it happened.

IV. The Kind and Manner of the Miracle it ſelf.

I. Touching the Time, or Seaſon, wherein it happened, it was upon the day of *Pentecoſt*, next enſuing the Paſſion, Reſurrection, and Aſcenſion of our Lord.

The People of *Iſrael* had ſeveral Solemn Feaſts, Inſtituted by Almighty God: and many of them had a Three-fold Uſe, namely, 1. *Hiſtorical*, in Commemoration of ſome ſignal thing fit to be remembred. 2. *Religious*, or *Ceremonial*, for ſome Special Service to be performed unto Almighty God in thoſe Times. 3. *Typical*, and in ſome kind

Pro-

Prophetical, of ſome Eminent Obſervable Relating to the *Meſſias* that was to Come; and carrying ſome Eminent Prefiguration of ſome Eminent Occurrence that ſhould be found in, or concerning the Promiſed *Meſſias*. Thus the Great Wiſdom of Almighty God in theſe Inſtitutions, Involved and Complicated theſe ſeveral Uſes and Ends.

Among thoſe many Inſtituted Feaſts and Solemnities, there were Two of very great Remark; namely, the *Paſchal Feaſt*, and the Feaſt of *Pentecoſt*.

The Feaſt of *Paſcha* was Inſtituted upon their coming out of *Egypt*, Exod. 12. And again, Commanded, *Levit.* 23. and *Deut.* 16. upon the Tenth day of the Firſt Month *Abib* (anſwering neareſt to our Months of *March* and *April*) they were to chooſe a *Lamb*, and to kill him the 14th Day of that Month at Even: and to Eat him with Unleavened Bread that Night, *Exod.* 12. 3, 6. This was the beginning of the Feaſt of *Unleavened Bread*. But becauſe the Solemnity of Feſtivals and Sabbaths among the *Jews* began from the Evening of the Day preceding, and ended at the Evening of the Day following: Therefore the Evening of this Fourteenth day was carried over to the Day following, and both are reckoned as the 15th Day, and the 15th Day is reckoned the Firſt Day of the Feaſt of *Unleavened Bread*, Levit. 23. 6. This Fifteenth Day was a day of Great Solemnity, and ſo was the 7th day following, for ſo long the Feaſt of *Unleavened Bread* laſted, *Exod.* 12. 16. The next day after the firſt day of the Feaſt, namely, the 16th day of that Month, the Prieſt was to receive a Sheaf of the Firſt-fruits, and to *Wave it before the Lord*, Levit. 23. 11. For in thoſe Countreys

treys of *Palestine*, their Corn-harvest began early, namely, about their *Paschal-Feast*, as appears, *Deut.* 16. 9. And it seems that the time when the Disciples of *Christ* pulled the *Ears of Corn*, Luke 6. 1. was about the *Paschal* Solemnity, namely, the Second Sabbath after the First, which seems to be the Computation of the Sabbaths between *Pascha* and *Pentecost*, or the Second *Paschal Sabbath*.

The Feast of *Pentecost*, called, *The Feast of Weeks*, Deut. 16. This was Instituted, *Levit.* 23. 15. *And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the Sheaf of the Wave Offering, seven Sabbaths shall be Compleat, even unto the morrow after the Seventh Sabbath shall ye number Fifty days*, &c.

This Feast of *Pentecost* it seems was always to be the Morrow after the Sabbath-day, or the First-day of the Week: and although our Computation and the Computation of the *Jews*, in relation to their *Paschal* Solemnity, differed, yet it seems herein they both agree, that it was to be on the First day of the Week, only our Computation of Fifty days includes our *Easter-Day*; their Computation of the Forty days began from the *Pascha* Exclusive of the First day of the Feast.

Though we have it not Expressed in the Scripture, yet it is generally received among the *Jews*, that the reason of the Institution of this Feast, was, in remembrance of the giving of the Law upon Mount *Sinai*, which was, as they say, the Fiftieth day after the first day of the first Passover, when the People departed out of *Egypt*. And besides this Tradition, the Holy Text tells us, *Exod.* 19. 1. That they came to *Sinai* in the Third Month: and *Exod.* 19. 11. The third day following the *Law*

was

was given: And if we ſhall reckon their Months like the Months of the *Egyptians*, viz. Thirty days to a Month: then reckoning 50 days from the Fifteenth day of the Firſt Month Excluſively, for the giving of the *Law*, it happened upon the Fifth day of the Third Month; but if we reckon them by *Lunar* Months, *viz.* One 29 days, the other 30 days; then it was the Seventh day of the Third Month: either of which agrees thus far with the Holy Text, and alſo with the Tradition of the *Jews*, touching the reaſon of the Inſtitution of this Solemn Feaſt; That the *Law* was given upon *Kal*, near the Fiftieth day after their departure out of *Egypt*.

Touching the Congruity or Correſpondency between the Typical *Paſcha*, and the True Paſſover, the Death of *Chriſt*, the ſame ſeems plain: 1. *Chriſt* our Paſſover, a Lamb without Blemiſh, was ſlain: The Paſchal Lamb was an Emblem, and a Prefiguration of the Innocence and Purity of the *Meſſias, the Lamb of God, that taketh away the Sin of the World.* 2. Not *a bone* of the Paſchal Lamb was to be *broken*, Exod. 12. 46. fulfilled in our Saviour's Death, *John* 19. 36. Again, 3. The Blood of the Paſchal Lamb was to be *ſtroke upon the Door Poſts*, as a Propitiation againſt the Vengeance of the Deſtroying Angel, *Exod.* 12. 7. So the Blood of *Chriſt* was a Propitiation for the Sins of the World: He was *the Lamb of God, that taketh away the Sins of the World.* 4. But that which I ſpecially obſerve, is the ſeaſon, wherein *Chriſt* Suffered, being exactly that Day, in the Evening whereof the Paſchal Lamb was to be Slain: or the Fourteenth day of the Firſt Month: For it is plain, *Chriſt* kept the Paſſover, and Inſtituted his Supper the Night before

his

his Crucifixion, *Matth.* 26. 17, 20. The ſame Night he was brought to the Counſel of the *Jews*, where the High-Prieſt ſate as Chief; and there they Examined him, and paſſed Judgment of Death upon him, *Matth.* 26. 57, &c. The next day they brought him to *Pilate*, who Condemned him to Death, at the Third Hour, or Nine of the Clock the ſame Day: This Day is called, *the Preparation of the Sabbath*, Matth. 27. 62. *The Preparation*; that is, the day before the Sabbath, *Mark* 15. 42. *The Preparation and the Sabbath drew on*, Luke 23, 54. *The Preparation of the Paſſover*, John 19. 14. And therefore the High-Prieſt and Scribes entred not into the Judgment-Hall, leaſt they ſhould be defiled, but that they *might eat the Paſſover*, John 18. 28. And the *Jews*, *becauſe it was the Preparation, that the Bodies might not remain upon the Croſs upon the Sabbath-day (for that day was a Great day) beſought Pilate*, &c. It was a Great Day in it ſelf, for it was the Fifteenth day of the Month, wherein was to be a Solemn Convocation by the Firſt Inſtitution, as *Exod.* 12. or, *the firſt day of the Feaſt of Unleavened Bread.* And it was a Great Day, becauſe the *Jewiſh* Sabbath, or the Seventh day of the Week did follow with this Solemn Feaſt. After the Burial of our Saviour, the *Women brought Spices*, but reſted the Sabbath-day, *Luke* 23. 56. But the *Scribes* and *Phariſees* reſted not, for they reſorted to *Pilate*, to have the *Sepulchre Sealed*, viz. the day that followed the day of the Preparation, *Matth.* 27. 62. *The next day after the Sabbath, early*, namely, *the firſt day of the Week, the Women reſorted to the Sepulchre with the Spices*, Matth. 28. 1. Mark 16. 1. John. 20. 1.

This

This gives us an exact Journal of our Saviour's Death and Reſurrection: He was Crucified upon the Sixth day, the Preparation of the Sabbath, and the Preparation of the Paſſover; he reſted in the Grave the Seventh day of the Week, and Aroſe the Firſt day of the Week, becauſe the Third day from his Crucifixion.

So that *Chriſt* our Paſſover was ſlain that day wherein the Paſchal Lamb was killed, namely, the Fourteenth day of the firſt Month; for that was the regular time of Killing the Paſſover: though in caſe of any Legal Impediment it might be protracted, or deferred to the Fourteenth day of the Second Month, *Numb.* 9. 11. 2 *Chron.* 13. 15.

And it ſeems the *Jewiſh* Computation of the Months being *Lunar*, their Computation of the Fourteenth day of the firſt Month, was the Fourteenth day after the firſt Full Moon that happened after the Vernal Equinox: And this Cuſtom was long kept among the *Chriſtians*, till by the Weſtern Church, under *Conſtantine*, it was reduced to be held upon the Lord's Day, according to a Cicle Eſtabliſhed and Obſerved in the Church; whereas the *Jewiſh Paſcha* fell ſometimes on one day of the Week, ſometimes on another, as their *Luna quarta decima* happened.

Now that which makes ſome difficulty, touching the day of the *Meſſias Paſſion*, viz. Whether it were upon that day, in the Evening whereof the *Paſchal Lamb* was ſlain; or the Fourteenth day of the firſt Month; or whether the next day after, namely, the Fifteenth day, which was the Great Solemn Feaſt, or the Firſt day of the Feaſt of Unleavened Bread, ſeems to be this, becauſe it is apparent by the *Evangeliſt*, that our Saviour did Eat

the Paſſover the Night before his Paſſion; and conſequently upon the Fourteenth day of the Firſt Month, according to the *Moſaical* Inſtitution, and conſequently the day of his Paſſion was upon the Firſt day of the Feaſt of Unleavened Bread; which, though it were the firſt day, yet it was antecedent to the *Jewiſh* Sabbath that followed the next day.

To this it is variouſly anſwered, *Firſt*, Some ſay, that although by the Divine Inſtitution, the Paſſover was to be eaten the Fourteenth day at Even, at which time our Lord did eat it with his Diſciples, according to the true Legal Inſtitution: Yet the *Jews* had a Tradition among them, that if the Fourteenth day of the Firſt Month happened upon the Firſt, Third, or Fifth day of the Week, the *Paſchal Lamb* was not to be that Night, but the Night following; and conſequently the Lamb was Slain the Fifteenth day, and the Solemn Firſt day of the Feaſt of Unleavened Bread was to ſucceed upon the Sixteenth day; and accordingly it was done here; *Chriſt* and his Diſciples did Eat the Paſſover upon the Fourteenth day, according to the Divine Inſtitution, and the Generality of the *Jews* upon the Fifteenth day, according to their Tradition. *Secondly*, Again, others ſay, That upon Eminent occaſions it was lawful to Anticipate a day in the Eating of the Paſſover; And that our Lord foreſeeing his time was drawing near, wherein he muſt ſuffer, intending to Eat the Paſſover, and Inſtitute his Supper before he left the World, anticipated the Celebration of the Paſſover: But this ſeems hard, for it appears by the Three *Evangeliſts*, that the Diſciples took notice that the Solemn time was come, and ſpake firſt of it to our Lord, *Matth.* 26. 17. *Mark* 14. 12. Therefore,

Thirdly,

Thirdly, Some think that the Council of the *Jews* having a reſolution to deſtroy our Saviour, and yet before the Great Solemnity of the Feaſt, *Matth.* 26. 5. *Mark* 14. 2. did Procraſtinate the Solemnity a day beyond the Set-time; which the Sanhedrim, or the Great Council of the *Jews*, pretended Power to do; being thoſe that did Authoritatively decide the Time of the New Moon, and their Occaſional Intercalation of Days, to put off the Solemnity for a day or more, according to their Deciſions. Whether theſe, or any of theſe be the True Cauſe, yet it is apparent, that the Eating of the Paſſover by *Chriſt* was upon the 5th day of the Week, at even, or upon the Thurſday; and that the Eating of the Paſſover by the Generality of the People and Prieſts, was upon the 6th day of the Week, at Even, at which day *Chriſt* our Paſſover was Slain.

But beſides this Concordance in the Time of the Death of *Chriſt* upon the Paſchal Solemnity, there are ſome obſervables touching this Great Feaſt that ſeems to bear ſome Prefiguration of our *Meſſiah*, and the end of his Suffering. I do not remember above Five Remembrances of the *Paſchal* Solemnity under the Old Law, *viz.* 1. Upon the Deliverance out of *Egypt*, Exod. 12. agreeing with the Great Deliverance by *Chriſt*, from the Spiritual *Egypt*, the Bondage of Sin and Death. 2. Upon the coming of the People into *Canaan*, Joſh. 5. 10. An Emblem of the Way Opened into the Heavenly *Canaan* by the Suffering of *Chriſt*. 3. That under *Joſiah*, upon a Great Reformation of Idolatry by him, 2 *King.* 23. 21. And, 4. That after the Re-edification of the Temple, and Reſtitution of the People from Captivity, *Ezra* 6. 21. who was

a Great Repairer of the *Jewish* Church. 5. That under *Hezekiah*, 2 Chron. 30. which, though it were not observed at the Regular Time, but in the Fourteenth day of the Second Month, yet it was upon a Great Reformation of the Church, and a Renovation of their Covenant with God. 6. There seems also to be a Remembrance of a Great Passover kept by *Solomon*, 2 *Chron.* 30. 27. which probably was after his finishing of the Temple. And as all these Persons, *Moses*, *Joshua*, *Solomon*, *Hezekiah*, *Josiah*, and *Ezra*, were, in many things, Types of the *Messiah*, so the Business, or Occasions that gave these Signal Solemnities, were such as bore a great Analogy to that Work that our Saviour in his Passion mightily performed, namely, the Deliverance of his People from the Slavery of Sin, and Death and Hell, the opening of the Kingdom of Heaven to all Believers: the Reformation of the Errors and Lives of Mankind, the Solemnization of a New Covenant between God and Man, and the Erection and Establishing of a Living Temple unto God, namely, his Church, *against which the gates of hell should not prevail.* And although I doubt not there were often Anniversary *Paschal* Feasts, between the coming out of *Egypt*, and the Return from the Captivity: yet the Spirit of God taking a more particular notice of these Great and Solemn Passovers, seems to give us occasion to observe them, with Relation to *Christ* our Great Passover.

The things remarkable in the Analogy of the Feast of *Pentecost*, seem to be these.

First, That as there were 51 days from the first *Pascha*, and the Giving of the *Law* (in Memory whereof

whereof the Feaſt of *Pentecoſt* was Inſtituted) ſo there were the like meaſure of time between the Oblation of *Chriſt*, the True *Paſchal Lamb*, and the Signal Miſſion of the Holy Ghoſt, in the Feaſt of *Pentecoſt*.

Secondly, That upon that time, wherein it pleaſed God to Promulge the *Law*, the Tenor of the Old Covenant with the People of *Iſrael*, he alſo choſe to Publiſh the New Covenant in the Blood of *Chriſt* to all Mankind.

Thirdly, That as the Promulgation of the *Law* was eſpecially with Two Senſible Manifeſtations, namely, the Great Sound of the Trumpet, that *waxed louder and louder*, Exod. 19. 16. And the Audible Giving of the *Law* by the Voice of God, *Exod.* 20. And the Voice of Thunder, all which affected the Sence of Hearing. And alſo the appearance of Fire and Smoke, the Mountain Burning with Fire to the midſt of Heaven, which affected the Senſe of Seeing: Both which great Impreſſions upon thoſe two Senſes of Diſcipline, are briefly deſcribed by the Apoſtle, *Heb.* 12. 18, 19. So this Promulgation of the *Goſpel* was made upon this day, though not with equal Terror, yet, in an *Analogy* of External Signs, 1. To the Eye, the Holy Ghoſt deſcending upon the Apoſtles in Cloven Tongues like Fire; 2. To the Senſe of Hearing, namely, The Ruſhing mighty Wind, anſwering to the Thunder and Voice of the Trumpet in the giving of the *Law*; And the Speaking with Tongues, not only Audible, but Intelligible, to People of ſeveral Nations and Languages.

Fourthly, That as the *Law* was Publiſhed to the Full Aſſembly of the People of *Iſrael*, ſo the *Goſpel* was Publiſhed to a Full Aſſembly of Perſons of almoſt all Nations, *Acts* 25. For *Jeruſalem*, as it was a Great City, that received many Foreigners, ſo eſpecially at this Solemn Feaſt, many *Jews* and Proſelytes reſorted hither from all Countries of their Diſperſion.

Fifthly, That as the *Law* was Publiſhed in the Mount of God, *Sinai in the Wilderneſs*; ſo this Solemn Promulgation of the Goſpel was made in the City of *Jeruſalem*, ordinarily ſtiled, *The City of God, and Mount Sion*: Thus as the Promulgation of the Law begun in *Mount Sinai*, ſo the Promulgation of the *Goſpel* began in *Mount Sion*, and from thence derived through all the World.

Beſides what hath been obſerved, there ſeems alſo a ſtrange Suitableneſs and Congruity in proportion of Times and Occaſions. I ſhall reckon up ſome of the former, and ſome others.

1. The Oblation of the *Meſſiah* upon the day that the *Paſchal Lamb* was to be Slain.

2. His Reſt in the Grave upon that double Sabbath, as I may call it, for the Firſt day of the Feaſt of Unleavened Bread, wherein no Work was to be done, fell upon the Seventh, or Sabbath-day of the Week.

3. His Reſurrection was upon the Firſt day of the Week, the day of the Creation of all things, and

and the Day appointed by the *Law* for the Oblation of the *Sheaf of Firſt-fruits*, Prefiguring the Reſurrection of *Chriſt*, who is therefore called the *Firſt-fruits of them that Sleep*, 1 Cor. 15. 20. Compared with *Levit.* 23. 10. So that although the *Paſchal* Feaſt was not limitted to any certain Day of the Week, yet the Co-incidence thereof to the Seventh Day of the Week, made an Admirable Harmony in the Incidence of Times: For,

4. The Wiſe God chooſing this Seaſon for the Suffering of the *Meſſiah*, gave our Saviour's Reſurrection to be the Firſt Day of the Week, which we Commemorate in the place of the *Jewiſh* Sabbath; and gave the Feaſt of *Pentecoſt* to be likewiſe the Firſt day of the Week, whereby there happened a Co-incidence of Two Great Matters, namely, the Day of the Reſurrection, and the day of the Miſſion of the Holy Spirit, which gave the occaſion to the Chriſtian Church to keep the Feaſt of *Pentecoſt* upon the Lord's-day, namely, the 50th day after the *Paſcha Chriſtianum:* So the Co-incidence and Communication of both theſe days gave Teſtimony and Atteſtation each to other; whereas if the *Jewiſh Paſcha* had not happened upon the *Jewiſh* Sabbath, the next *Pentecoſt* could not have happened upon the *Chriſtian* Sabbath.

And when the Day of Pentecoſt was fully come, they were all with one accord in one place, &c.

I Will conſider, upon this occaſion, theſe things: 1. The Reaſon of the Day of *Pentecoſt*, and the reaſon of that Inſtitution: 2. The Reaſon why this Great Diſpenſation was at this time, and the Analogy it bears with the Inſtitution. 3. The Parts of this Miraculous Diſpenſation. 4. The End and Uſe of it, and the Inſtruction ariſing from it.

For the *Firſt* of theſe: We read, *Exod.*12.2,6. of the Inſtitution of the Paſſover (the Greateſt *Jewiſh* Feaſt and Solemnity) and the time of its Celebration, and the reaſon of it. 1. There is the Inſtitution, or Change of the Month: *This Month*, viz. *Abib, ſhall be unto you the beginning of Months, the Firſt Month of the year.* 2. There is the Deſignation of that Portion of this Month, for the Celebration of the Paſſover, in the Tenth day of this Month, every Houſholder was to ſeparate the *Paſchal Lamb*; and in the 14th day thereof they were to kill and eat it, at the Evening of that Day, *Exod.*12. 3,6. Again, 3. There is ſet down the Solemnity that was to be uſed touching it; wherein, among divers others, there were theſe; It was

to

to be a Lamb without Blemiſh; it was *to be Roaſted whole, not a Bone thereof to be Broken*; it was *to be eaten with Unleavened Bread, and Bitter Herbs, and in Haſte, and nothing thereof to be left till the Morning.* 4. There is the reaſon of the Inſtitution, *viz.* to be a Perpetual Memorial of the Goodneſs and Mercy of God unto that People, *Firſt*, In ſparing and paſſing over their Families, when the Deſtroying Angel ſlew all the *Firſt-born of the Egyptians. Secondly*, In bringing them out of that State of Captivity and Bondage, into a State of Liberty and Freedom, *Exod.* 12. 26, 51.

At the Seaſon wherein this Feaſt was to be Celebrated, they were to preſent unto Almighty God *a Sheaf of their Firſt-fruits of their Harveſt*, as a Recognition and Tribute unto God, *Levit.* 23. 10. for according to the Temperament of that Climate their Fruits were early, ſo that there might be that Preſent brought. This was to be done on the Morrow after the Sabbath, *Levit.* 23. 11. which ſeems to be the Morrow after their *Paſchal Sabbath*: From this day they were to account 50 days unto the Morrow of the Seventh Sabbath, *Levit.* 23. 16. and this was the Feaſt of *Pentecoſt*: which Feaſt was, according to the Tradition of the *Jews*, Inſtituted in Memory of the giving of the *Law* upon *Mount Sinai.* And though this Reaſon be not expreſſed thereof in the Holy Scripture, yet the diſtance from the time of their paſſing out of *Egypt*, unto the time of the giving of the *Law* upon *Sinai*, ſeems to Anſwer the Diſtance between the *Paſcal Solemnity*, and that of *Pentecoſt*: for they came out of *Egypt* the 14th day of the firſt Month, the day of their *Paſchal Celebration*, Exod. 12. 42, 51. They came to the Wilderneſs of *Sinai* in the Third Month,

Month, *Exod.* 19. 1. the ſame day they came into the Wilderneſs of *Sinai*: upon the Third day following was the Law given upon *Sinai*, in that Miraculous and Terrible manner, *Exod.* 19. 11. It is not expreſſed indeed what day of that Third Month it was that the People came to *Sinai*, or that the *Law* was given: If we ſhall reckon the *Jewiſh* Months to be *Lunar*, conſiſting of 29 days and a half to a Month, or which amounts to the ſame account, one Month to be *Plena*, or Full, conſiſting of Thirty days; the other to be *Cava*, conſiſting of 29 days; two Months made up 59 days, to which, if we ſhould add Three days more of the Third Month, the Accompt would be 62 days, out of which, if we ſubduct 14 days, there will remain 48; whereunto if we add the 14th day it ſelf, and the next day after, from which the Accompt muſt be made, unto the Morrow after the Seventh Sabbath, there will remain 50 days; ſo that upon this Account, they came into *Sinai* upon the Firſt day of the Third Month, and the Law was given upon the Third day of the ſame Month; So that this Feaſt of *Pentecoſt*, commonly in the Old Law called *The Feaſt of Weeks*, was Inſtituted as a Solemn Memorial of that Great and Miraculous Giving of the *Law* by Almighty God upon *Mount Sinai*, the One and fiftieth day after the coming out of *Egypt*, and of the Firſt *Paſchal* Celebration.

But the truth is, the Computation of the Fifty days, was not from the Morrow of the Firſt day of the *Paſchal* Feaſt, but from the Morrow of that Sabbath, that happened firſt in the *Paſchal* Feaſt: for the *Jews* did not obſerve their *Paſchal* Solemnity as we *Chriſtians* do, upon the Firſt Sabbath that happened after the 14th day Incluſively after the New Moon;

Moon; but upon the 14th day it ſelf, upon whatſoever day of the Week it happened: For Inſtance, if the 14th day happened upon the Wedneſday, they kept then their Paſſover, and the firſt Sabbath, or Saturday then fell within Eight days of their *Paſchal* Solemnity; and the Preſenting of the *Sheaf* was the next day after that Firſt Sabbath, being always the Firſt day of the Week; and from that Firſt day of the Week Incluſively was the Account of the Fifty days for the Celebration of the Feaſt of Weeks, or *Pentecoſt*, which therefore always happened upon the Firſt day of the Week; for from the Morrow of the Firſt day, next after the Firſt Sabbath, in the *Paſcal* Solemnity, unto the Morrow after the Seventh Sabbath, reckoning both Terms Incluſively, was their *Pentecoſt* always obſerved, which made up their full Fifty days: And therefore though their coming to *Sinai* was in the beginning of the Third Month, yet it is not poſſible to determine in what Preciſe day of that Month they came to *Sinai*, becauſe we know not preciſely what day of the Week their Firſt *Paſchal*, or the 14th day of the Firſt Month fell; only it ſeems evident, that the Feaſt of Weeks, or *Pentecoſt*, which began the Fiftieth day after the Firſt Sabbath, in the *Paſchal* Solemnity, was in Memory of the *Law* given upon *Sinai*, and that it was given the Firſt day of the Week, on the Fiftieth day after the Firſt Sabbath, in the *Paſchal* Feaſt.

2. As to the Second Matter, why this Great Diſpenſation, *viz.* The Viſible and Audible Manifeſtation upon the Apoſtolical Company, was powered out upon this Day; the Reaſon ſeems to be this; The greateſt part of the *Jewiſh* Solemnities were intended

tended as Typical to the *Meſſiah*, that when he ſhould come into the World, theſe, as well as the Ancient Prophecies, ſhould bear Witneſs to him. And this is very eminently made good in theſe Two Great Solemnities, the *Paſcha* and the *Pentecoſt*. The *Meſſias* was the True *Paſchal Lamb*, Prefigured in that of the *Law*; he was to be Slain, yet not a Bone of him to be broken: he was to bring Life, and Immortality to Light, by the Goſpel, and to deliver the Elect of God out of that Spiritual *Egypt*, the Bondage of Sin, and Death, and Hell, into the Liberty of the Sons of God: and as all the Solemnities in the *Paſchal* Sacrifice were fulfilled in the True *Paſchal Lamb*, *Chriſt Jeſus*; So he took that very Preciſe Time to be Offered up; wherein, according to the *Jewiſh* Law, the *Paſchal Lamb* was to be Slain, and that Solemnity Celebrated.

Our Lord Roſe again from Death the Firſt day of the Week; he Converſed upon the Earth about 40 days, and then he was viſibly taken into Heaven: by his Life, his Death, his Miracles, his Reſurrection, his Aſcenſion, he was effectually declared to be the True *Meſſias*, the Great Law-giver of the World, the Light, and Hope, and Salvation of the Whole World, both *Jews* and *Gentiles*. And as Almighty God, by the hands of *Moſes*, and by the Service of Angels, gave his *Law* to the People of *Iſrael*; ſo the ſame God having appointed his Son to be Heir of all things, the Head, the Law-giver, and Governour of his Family on Earth: This Great Law-giver gave his *Law*, not only to the *Jews*, but to all Mankind: And for the more Solemn Publication of this *Law*, and to bear Witneſs to the Authority of it, he chooſeth to uſe ſuch Circumſtances, as though they were not in all particulars

the

the ſame with thoſe of the Giving of the *Law* upon *Mount Sinai*, eſpecially in the Terror of it, yet they did bear a great Analogy with them:

Firſt, In *Sinai*, there was the Miraculous Voice of an Angel, in the Articulate Delivery of the *Moral Law*: here was a Miraculous Delivery of the Wonderful Works of God in the ſeveral Languages of the World.

Secondly, In *Sinai* there was an Appearance of Fire, flaming up to the midſt of Heaven: Here was the Appearance of Fire ſitting upon every Apoſtle in the Figure of Cloven Tongues.

Thirdly, There was the Voice of a Trumpet, that waxed lowder and lowder: here a Voice from Heaven as of a ruſhing mighty Wind, that filled the Houſe wherein they were.

Fourthly, As Almighty God choſe the Fiftieth day after the *Paſchal* Sabbath, for the Promulgation of the *Law*, which had therefore this Solemnity of *Pentecoſt* Inſtituted in Memory thereof: So our Lord chooſeth that very Feaſt and Day, Fifty days after his own *Paſchal* Oblation, to Promulge to all Mankind his *Evangelical Law* in this Miraculous Manner.

Indeed there are Two Circumſtances that difference the one from the other. 1. The Promulgation of the *Law* was not only Miraculous, but Terrible, as the Hiſtory of it evidenceth. But this Promulgation, although Miraculous, yet it was gentle and ſweet, bearing a Proportion and Analogy

logy to the Nature of the Law-giver, who was Meek and Gentle, not willing to break a Bruiſed Reed: and bearing alſo an Analogy to the Nature of the Meſſage and *Law* that was to be Promulged; a Meſſage of Peace, and Mercy, and Reconciliation; an Eaſie Yoke, and a Law of Love, and therefore not ſo fit to be Publiſhed with Thunder, as with a ſoft ſtill Voice. 2. The Promulgation of that Law, though Secondarily and Conſequentially it was to all Mankind; yet Principally and Immediately it concerned the *Jews*, and was certainly publiſhed at firſt in that Language only. But this Law was in its very firſt Deſign and Inſtitution Univerſal, to all Mankind, as well *Gentiles* as *Jews*; and therefore it is Promulged in all Languages, and in a Voice Intelligible to all Hearers; and the Divine Providence ſo ordered it, that it ſhould have Hearers of all Nations and Languages, whereby not only the Miracle it ſelf, but alſo the Matters deliver'd, were Communicated almoſt in a Moment, to all Quarters of the World, by the Auditors of ſeveral Nations and Languages that were preſent, and heard it, though not without deſerved Amazement.

3. The Third thing propounded is the Conſideration of the ſeveral parts, or Manifeſtations of this Great Miracle. The Power of the Divine Spirit manifeſted it ſelf under Two Kinds of Manifeſtations; one kind was viſible, which was objected to the Senſe of Sight; There appeared unto them Cloven Tongues, like as of Fire, and ſate upon each of them: The other Kind of Manifeſtation was Audible, Manifeſted to the Senſe of Hearing;

Firſt, A

Firſt, A Sound from Heaven, as of a Ruſhing mighty Wind.

Secondly, A Speech with other Tongues.

Touching the former of theſe, the Viſible Signs, they were theſe;

Firſt, The Figure of the Appearance, they were in the Figure of Cloven Tongues, importing the Buſineſs or End of this Manifeſtation, an Emblem of thoſe Excellent and Miraculous Operations, that, together with this Appearance, and Conformable to it, were derived from the Spirit unto them, namely, Divine Inſpiration, and Variety of Languages. Under the *Old Teſtament* the Spirit of God cured the Infirmities of the Prophet, by touching his Tongue or Mouth, *Iſai.* 6. 7, 8. Under the *New Teſtament* there are, as it were, New Tongues given them, fitting them for their Offices.

Secondly, The Seeming Matter of them, they were like as of Fire, the moſt Cleanſing and Active Element anſwering the Prediction of the Baptiſt, *Matth.* 3. 11. *He ſhall Baptize you with the Holy Ghoſt, and with Fire.* And, of the Prophets, *Mal.* 3. 2, 3. *He is like a Refiner's Fire. And he ſhall purifie the Sons of Levi, that they may offer unto the Lord an Offering in Righteouſneſs.* He ſent this Fiery Appearance upon the Apoſtles, to Actuate and Purifie, not to Conſume them.

Thirdly,

Thirdly, The Posture of this Appearance, it ſate upon each of them, and thereby gave a more Forcible and Senſible Demonſtration, that theſe Miraculous Varieties of Tongues they uſed, was, in truth, a Supernatural Effect of a Supernatural Cauſe, manifeſting it ſelf in the Viſible Emblem of Cloven Tongues.

Touching the Audible Signs, they were Two.

Firſt, The Sound from Heaven, as of a ruſhing mighty Wind. The Divine Spirit chooſeth many times to reſemble the Efficacy, and yet Secretneſs of his Operations, by the Reſemblance of Wind, John 3. 8. *The Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth; So is every one that is born of the Spirit.* And in that Typical Reſurrection of the Dry Bones, *Ezek.* 28. 37. The Energy of the Spirit of God giving Life to thoſe Bones, is reſembled under the Expreſſion of Wind: The Spirit of God chooſeth this audible Emblem, to manifeſt his Preſence and Energy.

The *Second* is that of ſpeaking with divers Tongues, Intelligible by People of Various Languages; this continued a Peculiar Gift of the Spirit of God long in the Church, 1 *Cor.* 14. As this was a Great, a Miraculous Endowment, that Illiterate Men ſhould, in a Moment, receive a Faculty of Speaking the Languages of ſeveral Nations; ſo it was ſeaſonable, in the Firſt Age of the Church, for the Planting and Diffuſing of the Truths of the Goſpel,

ſpel, through the ſeveral parts of the World: And at this time they were fitted with Auditors proportionate to this Gift; namely, People of ſeveral Countreys and Languages, as well Strangers as Inhabitants, who were preſent, and took notice of it, and could not but publiſh it to their ſeveral Countreys and Correſpondents.

Fourthly, The Fourth thing propounded is the end of this Admirable Miracle: The Spirit of God is the Spirit of Wiſdom, and doth not things at random, or only for ſhew and novelty, but for moſt Wiſe and Excellent ends. The General end was this:

Chriſt, the Promiſed Meſſiah, of whom the former Prophecies in the *Old Teſtament* ſpake, to whom the Types and Ceremonies of the Law pointed, was by the Eternal Counſel of God appointed the Meſſias, and to bring to the World a New and Perfect Law, Everlaſting Righteouſneſs, and the Means of attaining Everlaſting Life and Happineſs. This Doctrine he Publiſhed in his Life-time, Confirmed it with Miracles, Sealed it with his Death, and put beyond doubt and controverſie by his Reſurrection and Aſcenſion.

And becauſe his Death was Confeſſed by all, but his Reſurrection and Aſcenſion was by the Malice of the *Jews* as much diſcredited as lay in their power: And becauſe if once the Truth of the Reſurrection of *Chriſt* were admitted, it gave ſuch a Teſtimony to the Truth of his Miſſion, and of his Doctrine, that exceeded all poſſible contradiction or diſpute: And becauſe the Doctrine of Chriſtianity that was now offer'd to the World, muſt neceſſarily, if entertained, overthrow all the Errors

and Superſtitions of other Religions, and conſequently meet with as many Enemies in the World as there were earneſt Profeſſors of other Religions. And becauſe the great buſineſs of the Apoſtles of *Chriſt* was in a ſpecial manner to bear witneſs to the Truth of his Reſurrection, *Acts* 1. 22. and they were to be the Common Publiſhers unto the World of theſe Great Truths. And becauſe the ſame *Chriſt*, whoſe Apoſtles they were, for the vindication of that Truth that was delivered by himſelf, and was after to be publiſhed by them, had, before his Aſcenſion, promiſed them a ſignal Teſtimony and Manifeſtation of the Spirit of God, that ſhould bear Witneſs to the Truth of *Chriſt* and his Doctrine, *Luke* 24. 49. *John* 15. 16. *Acts* 1. 4. 8. Therefore upon theſe, and ſuch as theſe Important Conſiderations, the Bleſſed Spirit of God bears Witneſs to the Truth of the Teſtimony, Doctrine, and Miſſion of the Apoſtles, in their very firſt entry upon this Great Work of Converting the World, with ſuch Marvellous Signs and Appearances as theſe, ſuch as were obvious to all the Senſes of Diſcipline, to be true and real; and yet ſuch as were of ſuch a Nature and Kind, as could be no other but Supernatural and Miraculous. And hereby the Divine Power of Almighty God himſelf, did ſet to his own Seal, and Teſtimonial to the Truth of the Doctrine and Miſſion of *Chriſt* and his Apoſtles, with the greateſt Evidence that it is poſſible for Reaſon or Sence it ſelf to expect, or have to the Aſſerting of any Truth.

And the Great Inforcement of this Evidence reſts not ſo much, that theſe ſtrange and miraculous things were done in groſs, or for themſelves; but in that they were done in order, and upon deſign to

juſtifie

Juſtifie and Evidence the Truth of Fact and Doctrines that were delivered by *Chriſt* and his Apoſtles, which, had they not been true, we cannot imagine that the Glorious God of Heaven would ſend out his own Power, and ſet to his own Seal to Juſtifie and Aſſert them: And yet beſides all this, they are ſet to the Juſtification and making good of thoſe Truths which were not without a ſtrange Evidence of Credibility otherwiſe, as namely the Excellency of the Doctrine, Concurrence of Prophecy, and the Concurring Teſtimony of many Credible Perſons that were Eye-witneſſes of the Reſurrection of *Chriſt*, which alone, if admitted and believed, gives a Teſtimony of the Truth of his Doctrine and Miſſion beyond all contradiction.

And this great Teſtimony given by the Spirit of God, in this Great, Evident, and Senſible Demonſtration, is given out in the firſt beginning of the Apoſtolical Miniſtery, and that in a Signal and Publick manner, that it might gain a Preſent, and Powerful, and Succeſsful Progreſs in the World. And it was not diſappointed in the event it deſigned, as the Teſtimony of the Primitive, and all enſuing Ages abundantly prove: So mightily grew the Word of God and prevailed.

That which we may learn from this, and other Inſtances of the like kind, is firſt to ſettle and eſtabliſh our hearts in the True Faith of our Lord *Jeſus Chriſt*, and his Holy Doctrine, ſince we have all the evidences imaginable to juſtifie our Faith, our Reaſon, our Sence, to believe it; and have all thoſe Demonſtrations that any Man of common Reaſon can expect to ſatisfie us thereof. *Secondly*, To render all humble Thanks to the Goodneſs and Bounty of Almighty God, who thus deals with

us Humane Creatures, condescends unto our Natures and Capacities, complies with our Common Sense and Reason, giving us Evidences of all sorts to Convince and Perswade us to the Entertainment and Belief of those things that are our Happiness and Felicity to Believe; and omits not any Topick that may assure us: applies to every Avenue of our Souls and Hearts for the Admission and Reception of those Truths, in the Belief whereof consists our Everlasting Blessedness.

Concerning

Concerning The

WORKS OF GOD.

HAVING Consider'd the Divine Attributes; We come to Consider the Works of God, or those Acts of Almighty God, which are Terminated in something without Himself. And these are of Two Kinds.

First, The Internal, or Immanent Works of God, which, though they are within Himself, yet I call them Works, because they are Terminated in something without Him. And those are of Two kinds, *viz.* His knowledge, or Fore-knowledge, which relates to God, as we represent him to our selves, under the Notion of an Intellectual Being; And the Counsel or Determination of his Will, as we Represent him to our selves, as a Free Agent, or one who works *Secundum Intentionem.*

Secondly, The External, or Tranſient Works of Almighty God; and theſe are of Two kinds, *viz.* The Work of *Creation*, and the Work of *Providence*, or *Gubernation*.

The Work of *Creation* is again of Two Kinds, *viz. Creatio Prima*, the Production of Something out of Nothing, or Simple Creation: And *Creatio Secunda*, the Production of Something out of what pre-exiſted; but yet ſuch a production as exceeded the Activity or Power of any Natural Cauſe, as the Production of the Heavenly and Elementary Bodies, the firſt Production of Manners.

The Work of his Providence is of Two kinds, *viz.*

Firſt, That General Providence that concerns the Univerſe, and the particular Beings therein, as they are parts of the Univerſe; and this includs thoſe Two great Exertions of the Divine Providence, *viz.*

1. The Common Influx, whereby every thing is preſerved in *genere Entis*; and in the particular Nature of *ens tale*.

2. The Gubernation, or Regiment of every thing.

The Special Work of Divine Providence is that, which relates to Intellectual Natures, *viz.* Angels or Men.

And

And that part of the Divine Special Providence, relating to Men, is of Two kinds, *viz.* That which relates to him, in reference to his Temporal Subsistence, Civil or Political: Or that part of the Divine Special Providence that concerns Man, in reference to his Everlasting State or Condition, which lets in the whole Divine Oeconomy, in relation to Religion and Religious concernments.

To begin with the *First* of these kind of Works, The Divine Knowledge, and Fore-knowledge of things.

We must premise, as we have done formerly; That we are not able to have a right and due conception neither of the Knowledge, nor of the Counsel of Almighty God; only thus much we are certain, that it is quite another thing than any thing we can imagine concerning it; and the reason is, because we have no other measure to frame in our selves a conception of Knowledge, but only the Idea, or Image of that Knowledge which we have in our selves, which is utterly unsuitable and disanalogal to that knowledge which is in God, or the Manner, or Nature of it. It is much more possible, that a Child of a Span Long; nay, that a Worm, or a Fly, might have a just and adequate Conception of the Knowledge of the Wisest Man in the World, and the Manner of it, than it is possible for the Wisest and most Knowing Man to have a right Measure or Estimate of the Knowledge of God, or of the Manner or Nature of it. And the Reason is apparent; for the Knowledge of a Child and a Man differ only in degrees; the Knowledge of a Worm and a Man, though they

differ not only in degrees, but in Kind and Nature, and therefore cannot form to it ſelf the Conception or Image of the Knowledge of a Man for it; But yet they agree in this, that even the Knowledge of a Man is *quid finitum:* But the Knowledge that a Man hath, and the Knowledge that God hath, differ not only in degree, and in their kind and nature, but differ as *quod finitum*, and *quod infinitum*; and conſequently impoſſible that the finite nature of the Knowledge of Man can be any Meaſure or Image of the Infinite Knowledge of Almighty God.

This therefore we may ſuppoſe concerning the Knowledge of God, indeed rather what it is not, than what it is.

Firſt, It is not barely an Objective Knowledge, or ſuch a Knowledge as ariſeth from the Impreſſion, that the *Scibile*, or thing known, makes upon the Intellect. And this is evident, becauſe that this Divine Knowledge pre-exiſts all things that are without him to be known; he knows all things before they had any being, and therefore before they had an Objective Impreſſion upon that which knows.

Secondly, It is not a Diſcurſive, or Rational Knowledge, for that ſeems proper to the Humane Nature, deducing of one thing from another, and collecting the Effect from the Cauſe; for this is a Gradual Succeſſive Knowledge, a manner of acting incompetible to a moſt ſimple and uncompounded Being.

Thirdly, It is not properly an Intuitive Knowledge; for all Intuition preſuppoſeth ſomewhat Pre-exiſting to what is ſo looked into: This ſuppoſition

position (in reference to the Knowledge of Almighty God) muſt either ſuppoſe an Intuition of the things themſelves, which is, in truth, nothing but an Objective Knowledge. But this ſerves not here, for the Knowledge of Almighty God Pre-exiſts the very being of all things without him, and therefore it cannot be barely ſuch an Intuitive Knowledge; Or elſe it muſt ſuppoſe a Pre-determination of every thing that ſhall be in the Divine Will; and ſo by the Intuition of himſelf, and of his own moſt Wiſe and Powerful Determination he Inſpects whatſoever ſhall be. This, though it be true, yet it takes not up the whole Extenſion of the Divine Knowledge. For, Almighty God doth moſt certainly know ſome things that are not actually within the Compaſs of an Abſolute and Complete Determination. He knows not only what ſhall be, but what may be; not only what is within the Compaſs of his purpoſe and determination, but what is within the Compaſs of his Almighty Power and Omnipotence; And not only that neither, there is a Knowledge which ſome do, and we may call *Scientia Conditionata*, a Knowledge what a Free Agent would do under ſuch or ſuch an Objective Motion, though he were not Pre-determined by the Divine Will.

And to put a Period to our Progreſſion, even Negative, in this Inquiry into the Divine Knowledge, his Underſtanding is Perfect, Unſearchable, and which is more than all we can elſe ſay, his Underſtanding is Infinite, exceeding the very Compaſs of *ſcibilia* themſelves, ſo far as they have, or indeed can have, any Actual Exiſtence; for that which is Potentially Infinite, is nevertheleſs impoſſible to be Actually Infinite: But the Divine Knowledge

ledge is actually Infinite, for it understands its own Infinite Being, which were enough to denominate it such, were there no other *scibile*, and in the Understanding of its own Infinite Being, it Understands its Infinite Power, and is, as I may say, Commensurate to the uttermost Activity of that Infinite Power: And although, what may be, is but *quid potentiale*, for it is not, and possibly never shall be; yet he actually understands whatsoever may be, or that hath *potentiam non repugnantiæ* to be, though it never shall be actually.

Secondly, Touching the Counsel of the Divine Will, it is a depth and height above all Created Understanding to search into. All Things are brought about by the most Powerful Counsel of his Will; and yet he altereth not that Law or Rule of Working which he hath Implanted into every thing, unless it be very rarely, and for the Manifestation of the Supremacy of his Empire and Power; So that ordinarily, things Naturally act according to the Laws and Rules implanted in Natural Causes, and Things voluntary act according to the Liberty of their own freedom, without alteration of the former, or violence to the latter; yet by these, and in these, he fulfils infallibly the Counsel of his own Will: He manageth and ordereth even the Sinful Actions of Free Agents to most excellent ends, yet without infusing any obliquity into the Man's Will, or contaminating the Purity and Holiness of his own: This Knowledge is too Wonderful for us.

Touching the Counsel and Decree of Almighty God, something hath been said in the Part going

ing before, touching Providence; I ſhall therefore here ſay but little concerning it.

The Counſel, or Decree of the Will of God, is that Act, as I may call it, of the Divine Will, whereby, by one Indiviſible Act, he did, from Eternity, Infallibly Predetermine all the Events that ſhould after come to paſs.

And according to the Object, or Terming of this Divine Decree, we may diſtinguiſh it according to the ſeveral ſorts of External Acts, which have been, or ſhall be in the World, and thoſe are principally Two, *viz.* The Creation of the World, and the Government or Providential Ordering of the World.

The Decree or Counſel for the Creation of the World, was that Eternal Purpoſe of the Bleſſed Trinity, God bleſſed for ever, that in ſuch a Period, he would, by his Almighty Power, Create and Perfect both the Matter and Frame of the whole World: and although the Execution of this Decree were a Mutation in Things, or a Tranſition from not being to being, yet the Will of Almighty God was Eternally, Immutably the ſame whereby he determined to Communicate the Overflowing of his Goodneſs, and to Create Beings, that according to their ſeveral Capacities, ſhould be Receptive of that Goodneſs of his.

The Decree of his Providence is that Eternal Counſel of his, whereby he did determine to ſupport and govern the things that he had ſo determined to Make, according to the moſt Wiſe, moſt Pure Unerring Counſel of his own Will.

And the Execution of this Counſel, or the manner of the Divine Regiment, or Providential Gubernation

bernation of things, may be reduced to theſe Four kinds.

1. Supernatural, whereby the Divine Power, for the manifeſting of his Abſolute Soveraignty, and upon moſt Wiſe and Suitable Emergencies, doth interpoſe his own Immediate Power for the bringing about ſome of his Counſels; and theſe are of Two Kinds, according to the variety of Objects which it concerns, *viz.*

Firſt, Miraculous Interpoſitions, which principally concern Natural Agents, or Effects; as the ſtanding ſtill of the Sun, *&c.*

Secondly, Illapſes, and Irradiations, and Infuſions of the Operations of the Divine Spirit, as in the Prophets, or in Converting of Men to the Knowledge and Obedience of the Truth, and this concerns Rational Creatures as ſuch.

2. Natural; whereby he orders all things ordinarily in the World, according to the Laws and Conſtitutions that he hath given naturally to Second Cauſes, whereby, according to their ſuitable Conſtitution, the Regiment of things is Managed, but under the moſt Wiſe Government, and to moſt Wiſe Ends. And under this Word, Natural, I likewiſe include even Voluntary or Free Agents, which, though in ſome reſpect, they are Contradiſtinguiſhed to Natural Agents, yet, in this reſpect, I call them Natural, becauſe their Liberty and Freedom is Natural to them: And ſurely upon a due Conſideration, the moſt Incomparable Wiſdom and Power of Almighty God is no leſs Conſpicuous in this

this Natural Regiment of things, than in that Supernatural Interpoſition above mentioned, *viz.* That the Divine Wiſdom hath ſo fitted every thing with a Law ſuitable to the Exigence and Convenience of its own Being; and yet ſo ordered and fitted for Contexture to the common Uſe and Regiment of things, that they are Suitable, and Natural to our Conſtitutions, without violation of them.

3. Permiſſive, Which refers to the ſinful Actions of Free Agents, *viz.* Whereby God Almighty having at firſt Conſtituted a Being in Freedom of Will, and with ſufficient Power and Knowledge to elect Good, and to refuſe the Evil; yet Decrees to permit him to uſe the Freedom of his own Will, and in that Freedom he Falls and Sins: this Permiſſive Decree doth not at all neceſſitate the Choice that it makes through the Infiniteneſs of the Divine Knowledge, foreſees what Choice he will make, and provides accordingly by that which enſues, *viz.*

4. Directive Providence; That although Almighty God doth not, by any Pre-determination, Counſel his Creature to Sin, yet by the Infinite Proſpect of his Knowledge, foreſeeing, that he will Sin; the Divine Counſel moſt Wiſely, Holily and Mercifully manageth and directeth even this Sinful Action of Men, or other Free Agent, to the beſt good that it is capable of: That a Free-Agent ſhould be made, and yet of a Peccable and Mutable Nature, it was no Error of Divine Providence: for indeed, as naturally, every Created Being is Mutable; ſo it is nothing of Imperfection for

for a Free Agent to be *liber ad oppoſita:* The Electing of what is Evil, by ſuch a Free Agent, indeed is a thing permitted by God, but is the Act of Obliquity of the Agent that might have done otherwiſe: But the Direction and Conduct of that Action to a moſt excellent End, is the effect of this moſt Wiſe, moſt Pure directive Counſel of Almighty God.

But more ſhall be ſaid, in relation hereunto, when we come to conſider of the Divine Providence, in relation to Man; for the Truth is the External Gubernation, and Providence is but *Divinum Decretum Enucleatum*, the Detection and Diſcovery of that Counſel and Decree of God, that was before ſecret and hidden.

I come to thoſe External Acts of the Divine Counſel, the Adminiſtration of his Kingdom, *viz.* Creation and Providence.

Firſt, Creation is of Two Kinds, viz. *Creatio Prima*, which is the production of a Being from not Being.

Secondly, *Creatio Secunda*; The Production of a Being out of ſuch a Being, and in ſuch a Method or Way as exceeds all Created Power.

For the Former of theſe Creations, *viz.* The Production of Something out of ſimply Nothing, which is the greateſt effect that is imaginable, becauſe the Diſtance between the Extremes, *viz.* Simple, not Being, and being in the infiniteſt diſtance that

that is imaginable, and therefore is a Work peculiarly belonging to an Omnipotent Power.

This Creation is of those Primordial Rudiments of all other things, and therefore Compriseth these Two things, *viz.* The Production of Spiritual, or Incorporeal Natures, and these seem to be compleated in the First Creation, and had no other Superinduced Formation, or *Creatio Secunda* upon them, but they were compleated in the Compleatment and Perfection of their Being in the first instant of their Creation; such are Angelical Natures, and Separate Intelligences.

Secondly, The Production of the Rudiments of things Corporeal, which seems to include Two things,

First, The Common Mass of Matter; And,

Secondly, The Common Spirit of Material Beings.

As the former is the *Materia Prima* of Bodies, so the latter may possibly be the *Materia Prima*, as I may call it, of Substantial Forms; and these lay confusedly mixed together, so that neither was the Matter purely *Informis*, for that were impossible to suppose such a subsistence of Matter, or Corporeal *Moles*, without any kind of Form; nor is it on the other side imaginable, that the *Spiritus Universi*, as I may call it, was distinct, complete, or subsisting without Matter; but they were both mingled indistinctly together, till the Particles of this Common Matter, and the Particles of this Common Spirit, or Form were called out in the *Creatio Secunda*,

cunda, or the Formation of things, and Reduction of these Indigested Rudiments of the *Mundus Spectabilis* into their several Ranks and Orders.

Non bene junctarum discordia semina rerum.

And this way that Chaos, the Work of Beginning, consisting of these Two parts, mentioned in the First and Second Verses of the First of *Genesis*, viz. The Earth, or that *Moles Corporea*, which is called the Abiss, or Deep; and that *Spiritus* that moved, or agitated the Waters, which, with submission, I conceive was not the Pure Essential Spirit of God, the Third Person in the Sacred Trinity; but a Spirit Created by the Energy and Vertue of that Spirit, and mingled with the Mass of Matter.

In the Precedent Discourses the necessity of the Hypothesis of the Creation of all things out of simply nothing, is, to my Understanding, fully evinced, and there shall not need any Repetition of it; and most certainly the First Chapter of *Genesis*, which doth admirably shew the Steps and Method of the Whole Creation, doth wonderfully gratifie even the Light of Natural Reason, discovering the particular Method of that Production of the World which the Light of Reason evinceth to have been at first produced; though it cannot, without Divine Revelation, discover the Steps and Method of it. And on the other, the Light of Nature doth *Suffragari*, and bear Witness to the Truth of the Scriptures, which Light of Nature carries us to a Recognition, that it had an Original; though, without the help of Revelation it cannot discover the Method or Order of it.

The

The *Creatio Secunda* is that Formation of things Viſible or Corporeal out of thoſe Rudiments of Matter, and Form, or Spirit, which was prepared by the *Creatio Prima*: Conſiſting principally in theſe things,

1. The Segregation of certain parts of Matter, and ſuitable parts of the *Spiritus Materiæ*.

2. The Coagulation and Coagmentation of theſe Separated Parts, according to the various Natures of Things.

3. The Tranſpoſition and Location of them in their moſt ſuitable places and ſtations.

4. The Accommodating them with thoſe various Accidents that were convenient and ſuitable to them, and to the Univerſe.

5. The Moulding and Faſhioning of the various Furniture of the ſeveral Greater Bodies, as by Particles of Matter and Form, or Spirit, Aſſumed and Fitted for their Individual and Specifical Natures.

6. The Conſtitution of Man, and deriving into him a Reaſonable Soul, of a higher and more Noble Allay than that *Spiritus Mundanus*, which was, as it were, the Common Spirit of the *Mundus Aſpectabilis*.

And in this whole Proceſs, not only of the *Creatio Prima*, but of the *Creatio Secunda*, or the Eduction of particular things out of that Maſs of common Proviſion, which was Sub-miniſtred by the *Creatio Prima*, we muſt, of Neceſſity, acknowledge theſe enſuing Truths.

Firſt, That they were not the Productions of Second Cauſes, but the immediate Production of Almighty God, by his Will and Power; and we need go no farther for an Evidence of it than this: If the Temperature of the Matter, the Natural Influx of the Heavens, the Energy of Firſt Qualities, were the Cauſes of theſe Productions; Why, in all the Experience that the World hath had theſe Four thouſand years, and more; why in all this time hath not any part of the World yielded a Man, or ſo much as a Horſe, or a Sheep, of ſuch a production, without the ordinary Courſe of Generation?

Secondly, That yet it may be probable that the Immediate Inſtrument which the Divine Power uſed in the External Formation of Creatures, may be the Formation of that Subſtantial Form, or Spirit, and uniting it to Matter, ſo that the Formation of the External ſhape of things might be the Ideal Impreſſion of that Form upon the prepared Matter; this poſſibly may be becauſe we ſee the Formation of the Externals of Bodies is ſtill immediately Effected by the Seminal Ideal Energy of the Subſtantial Form. But poſſibly it might be otherwiſe, for poſſibly the firſt Conſtitution of things might be of another Nature than what now appears.

Thirdly, That as they were the immediate Production of the Divine Power, ſo it was a production not *ex neceſſitate naturæ*, but *ex intentione intendentis*.

Fourthly,

Fourthly, That as it was the Production of Almighty God, not as a Neceſſary, but as a Free Agent, ſo it was a Production of Infinite Wiſdom, and Admirable Contrivance. This is the Subject of ſome of the Precedent Tracts.

Matth. VII. 12.

Therefore all things whatſoever ye would that Men ſhould do to you, do ye even ſo to them; For this is the Law and the Prophets.

Luke VI. 31. *And as ye would that Men ſhould do to you, do ye alſo to them likewiſe.*

ALmighty God, in his giving out the Moral Law unto the *Jews*, (which is indeed little elſe than a Repetition, or Recapitulation of the Law of Nature) Included, or Inſcribed them in Two Tables; the firſt importing the Natural Duties that a Man owes to God; the ſecond Importing, the Duties a Man owes to Man, or (which is all one) to his Neighbour.

Our Redeemer made a ſhorter Abſtract of both theſe Tables, *Matth.* 22. 37, &c. yet taken out of the Ancient Writings of the Law: *The firſt and great Commandment*, or the Abſtract of the Firſt Table, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind*; which

which is the ſame in ſubſtance with that of *Deut.* 6. 5. The Second Commandment, or the Abſtract of the Second Table, *Thou ſhalt love thy Neighbour as thy Self:* being the ſame with that of *Levit.* 19. 18. *On theſe two Commandments hang all the Law and the Prophets;* that is, the ſeveral Precepts, Prohibitions, and Counſels contained in the Law and the Prophets, are, as it were, ſo many Commentaries, or Explications of theſe Two Great Commandments.

And the Apoſtle, *Rom.* 13. 9, 10. having occaſion to Commend this great Habit of Love, which he elſewhere, *viz.* 1 Cor. 13. calls by the Name of Charity, follows his Maſters Doctrine, and reſolves the whole Duty of the Second Table, into the ſame Great Command, *Thou ſhalt love thy Neighbour as thy Self.*

In this Text of *Math.* 7. 12. and *Luke* 6. 31. Our Lord gives us an Explication of this Second Great Commandment, of Loving our Neighbour as our Self, in a brief, but moſt clear Propoſition, or Precept.

And the Excellency of this Precept conſiſts in theſe particulars among many others.

Firſt, It is compendious and ſhort, the Volumes of Morality that have been Written, both by Chriſtian and Heathen *Philoſophers*, though they contain many excellent Precepts, yet they are very large, and ſuch as every Man hath not opportunity to Read; and thoſe that have read them, or ſome of them, cannot eaſily remember the many particulars contained in them. Our Lord therefore hath given us this brief and compendious Pre-

cept, which is easie and familiar to be remembred.

Secondly, Though it be a Compendious Precept, yet it is a Comprehensive Precept, and such as contains the Whole Duty of Man in relation to others.

There was well known, not only among the *Jews*, but among the Heathen, the Prohibitory part of this Precept, namely, *Quod tibi fieri non vis alteri ne feceris*. We find it among the Ancient *Jews*, Tobit 4. 15. and among the Ancient Heathens; insomuch, that one of the *Roman* Emperors caused it to be Written in Letters of Gold, as his Choice Motto, in several parts of his Palace.

And indeed that Negative Precept contains very much of Moral Righteousness, because it extends to the Prohibition of all Acts of Injustice, or Unrighteousness. But this Precept of the Gospel doth not only Vertually Prohibit all Acts of Injustice and Unrighteousness, but it doth expresly command and Injoyn all acts of Charity, Goodness and Beneficence; and consequently is a Precept not only of Moral Justice, but of Evangelical Perfection, far beyond whatever the Choicest Heathen Moralist ever required, or so much as thought of, as shall be in due time shown. And yet farther, it doth not only comprehend all the Subjects or Matter of Moral Justice, and Christian Charity, which is a large and comprehensive Subject; but it directs likewise the manner of it, Do ye even so to them, with the same Sincerity, and Integrity, and Simplicity, and Affection of Heart, as you would have it done to you.

Thirdly,

Thirdly, As it is a Compendious and Comprehenſive, ſo it is a plain and perſpicuous, and Self-evident Rule; it ſends not a Man to conſult with this or that *Philoſopher*, or *Schoolman*, or *Caſuiſt*, to be reſolved touching the thing to be forborn, or done: But ſends a Man to himſelf, and to that in himſelf, which is moſt evident to himſelf; namely, what he would wiſh to be done to himſelf in the like Condition. Which, if a Man will be but as honeſt to himſelf, as he may, he can eaſily determine and judge. So that of this Precept I may ſay, as *Moſes* doth elſewhere concerning the Law, Deut. 30. 11. *Behold! this Commandment which I command thee this day, is not hidden from thee, neither is it afar off. It is not in Heaven,* &c. *neither is it beyond the Sea,* &c. *But the word is very nigh unto thee, in thy Mouth, and in thy heart, that thou mayeſt do it.*

Fourthly, It is ſuch a Rule as is particular, and particularly directive, as to the action in queſtion, under all its Circumſtances. It is true, that the general Precepts of doing that which is good and juſt, are very true, ſound, natural Precepts, and common notions that are implanted in our Nature, and allowed by all; but yet they ſerve not as ſufficient directions to particular actions; and the reaſon is excellently given by the Moraliſt, becauſe ſtill the difficulty remains in a juſt and true application, or accommodation of theſe common Notions to particular Actions. And this is that that makes perpetual Controverſies between one Man and another, though both parties agree in the common Notions, that what is juſt and honeſt ought

to be done: But this Precept gives a Direction particularly accommodated to every action of a Man's Life: becauſe it is ſtill an eaſie and ready appeal, Would I have that Man do that to me, which I am about to do to him?

Fifthly, It is a Rule full of Conviction: when another Man gives his Judgment concerning my Action, I am rarely ſatisfied with his Judgment, becauſe it differs from that Judgment which perchance I make; but, when the Judgment is my own, I muſt needs be convinc'd of what I Judge. And therefore when *Nathan* came to *David*, and put him a Caſe in a Third Perſon, which exactly ſquared with the Caſe of *David*, in relation to *Uriah* and his Wife, and *David* paſſed his Judgment therein; and it after appeared that it was his own Caſe; there was nothing more to be ſaid, he is convinced by his own Judgment that he hath paſſed: So when a Man turns the Tables, as the Proverb is, and makes another Man's Caſe his, his Judgment muſt needs be full of Demonſtrative, and Unqueſtionable, and Cogent Conviction, and conſequently muſt needs have a ſtrange Forcible, and almoſt Irreſiſtible Direction, in relation to the doing, or not doing of the Action propounded.

Sixthly, It is a Rule that carries with it a ſtrange and forcible Reaſonableneſs, Congruity and Juſtice, if a Man give himſelf but ſo much leave and Patience to ſcan, and conſider, and examine it.

Firſt, It is a moſt reaſonable and evidently juſt Rule; For with what imaginable Juſtice can I do that

that to him, that I Judge unfit or unjuſt for him to do to me? Or with what pretence of Juſtice, or Congruity can I Judge that which is fit for him to do to me, to be unfit for me to do to him? (taking in the Qualifications hereafter ſubjoyned.)

Again, *Secondly*, It is a Principle of much Peace and Security to him that practiſeth it. Among ſome others there ſeem to be two great occaſions of Injuſtice and Injury, and Violence from one Man to another.

1. The Paſſion of Revenge, which induceth Retaliation, or inflicting an Injury upon him from whom a Man hath received an Injury.

2. The Paſſion of Fear, or Suſpicion, leſt a perſon may have Opportunity and Will to do a Man harm; and therefore the Perſon Fearing begins firſt with him he fears, thereby to diſable him to do the Injury feared; and theſe Two cauſe much of the Injuſtice, Violence, and Oppreſſion in the World: But a Man that takes up, and practiſeth this Rule, as he cannot give an Irritation to Revenge, becauſe this Principle keeps him from doing an Injury, ſo he is ſecure from the Injury ariſing from anothers Fear; becauſe his Living according to this Principle, gives a clear aſſurance to all Men, that they need not fear, or ſuſpect an Injury from him, becauſe inconſiſtent with this admirable Rule, whereby he directs his courſe, and ſo his Innocence and Juſtice is his great foundation of his Peace and Tranquility in this Life; and conſequently this Principle, and the Practice thereof, is the greateſt Wiſdom, and the beſt Proviſion for

for Peace in the World. If I do to others no otherwise than I would have them to do to me, no reasonable Man can be my Enemy.

Seventhly, It is a Rule that hath that clear Analogy with our Reason, and the Terms so evidently connected, that the Mind assents to the truth and goodness of it, without any Process of Ratiocination. There are many Moral Truths, that though they be most certainly true, and good, yet before the Mind can clearly discover, or assent unto them, it is necessary to have some antecedent Discursive Process, or Ratiocination, such are many Deductions and Conclusions from the more Universal Principles. But again, as in Nature, and Mathematical Sciences, so in Morals, there are some *dictamina moralia* that have that clear and evident Connection in them, and that plain Congruity to Natural Justice, that at the first proposal of them, nay, it may be, without any proposal of them, the Soul assents to the things, by a kind of Immediate Intuition, and *primo intuitu*, without the use of Ratiocination, or Discursive Disquisition: As the Eye of Sense, as soon as it is open, discerns the Light, or Call, without any kind of Solemn Process to evince it to be such; so there be some kind of Truths, that the Eye of the Understanding assents to, *quasi per saltum, & per intuitum*, without the necessity or use of Processive, or Inductive Ratiocination: The Connection between the Terms of the Propositions, or Antecedent and Conclusion, are so plain and evident, that the Assent is wrought in a Moment.

Nay yet farther, as in the sensible or vegetable Nature, there seem to be implanted, by the wise God,

God, certain Rules, which we call Natural Inſtincts, that are viſibly uſeful in the higheſt degree of rational Evidence, to their Production, Preſervation and Perfection; which, though they are moſt Wiſe, and Rational Rules, yet the Vegetable and Senſible Nature do, without any innate, active Reaſon in themſelves, conſtantly follow: So it ſeems in the Rational Soul, or Conſcience, or Mind, or whatever elſe we pleaſe to term it, there are certain Moral Truths, of great Weight and Moment, and Neceſſity, for due Regulation of the Life of Man, in order to Almighty God himſelf; and others which are Connaturally implanted in the Mind, and may, without Injury, be called Rational Inſtincts; which, though they are admirably reaſonable, and ſuch as will evidently appear ſo upon a Diſcurſive Proceſs; yet the Mind and Inclination of the will is carryed to Aſſent unto, and approve them antecedently to any formal ſucceſſive and deductive Proceſs, or Ratiocination of the Underſtanding, and grows up with a Man to greater Strength, Force, and Efficacy, as he increaſeth in Age: And the Moral Precepts, that either by their ſelf-evidence, *primo intuitu*, to the Intellectual Faculty, or by their Connatural Implantation and Inſition into the Soul, are thus diſcovered, without the Manuduction of a Diſcurſive Proceſs, or Train of Ratiocination, are juſtly called Laws of Nature.

And ſuch is this Precept we have in hand, which, without any Antecedent Inſtruction, or Ratiocination, is allowed and approved, and embraced *primo intuitu*; either becauſe it is a Moral and Rational Inſtinct connaturally implanted in the Soul, as one of its Inſcriptions, or Signatures; or at leaſt becauſe

becauſe it holds ſuch a clear, evident, plain Congruity with our Intellective Faculty, that, at the firſt Conception of it, without more work, it aſſents to it as fit and juſt, and good, without any Antecedent, either Inſtruction or Argumentation, or Deduction: as it doth, at the firſt view, conclude, that Two is more than one, without the Expectation of a Demonſtration thereof.

And hence it is, that all that have Written of Laws of Nature, although perchance they differ in their ſeveral Suppoſitions touching ſuch Laws, and the Reaſon of them, yet have generally vouched this great Precept, *Quod fieri tibi non vis alteri ne feceris*, among the Unqueſtionable Laws of Nature.

They that ſuppoſe the Laws of the Rational Nature to be therefore ſuch, becauſe they are Inſcribed, as it were, and Congenite with, and in the *Synteresis*, or Seat of Principles in the Soul, ſuppoſe this Moral Rule of Juſtice and Charity likewiſe Inſcribed Connaturally in the Natural Conſcience: And they that ſuppoſe the Soul to be *raſa tabula*, and to have no ſuch Moral, or other Truths Inſcribed in it, nor to have any Connatural Propoſition thereunto Analogal to the Inſtincts of Inferior Animals; but only an Accommodation of the Intellectual Faculties to the External Objects: yet ſuppoſe this to be a Natural Principle of Moral Juſtice and Righteouſneſs, becauſe it carries a plain and ready Evidence in it ſelf, and a certain eaſie Congruity to our Faculties, whereby, at the firſt view, without any neceſſity of Ratiocination, or Deduction in a Diſcurſive Proceſs, the Underſtanding, *primo intuitu*, and at the firſt propoſal thereof, aſſents to it as true and good. And again, they that

that will not allow of Laws of Nature upon either of the Two former accounts, but only will have ſuch to be Laws of Nature, which, upon an account of Reaſon, appears to be immediately, or conſequentially conducible to Self-preſervation; yet allow this to be a Law of Nature, even upon that account, as highly conducible to the ſafety, good and benefit of every Man: becauſe he that doth to another, what he would have another do to him, ſecretly inclines another to do the like by him.

Eighthly, It is a Rule commenſurate to the whole reaſonable Nature; every Perſon that hath but the common uſe of Reaſon, may exerciſe it without any difficulty. Every Reaſonable Man hath a Reaſonable Will; and every Reaſonable Man may know what it is he Wills, and what it is he would, or would not another ſhould do to him. For the Will is a Rational Power in Man, and indeed it is the Complement of the Rational Precedure in the Soul, and that which doth, or ſhould, immediately follow the laſt act of the Underſtanding; willing it the full complete ripe fruit of the Rational Soul in things to be done. And therefore this, whatſoever ye would, ſuppoſeth an Antecedent Conſideration of theſe things.

1. A Conſideration of his own State and Condition, that is about to do, or not to do, the thing under Deliberation.

2. A Conſideration of the Perſon, to whom the thing under deliberation is to be done.

3. A

3. A Consideration of the thing it self that is under deliberation.

4. A Consideration of the several Circumstances, Congruities, and Incongruities that accompany the thing under deliberation.

5. A due transposing of the Persons, by way of Fiction, or Supposition; namely, he that is under proposal of being the Agent, putting himself into the Condition of the Patient, and putting the Patient in the place of the Agent; and then making the Decision upon it fairly and impartially.

And although that one Man's Reason, and Learning, and Judgment, may be much greater, and clearer than anothers; and there may be very many Curious Inquisitions and Descants upon every Action that comes under this kind of Deliberation, which every Man cannot attain unto, nor possibly reach; yet here is the Excellency of this Rule, That he needs no other Reason, no other Scrutiny, no other Help but his own, to make this Decision, if he will be but what every one may be, if he please, True, and Faithful, and Honest to himself, he needs no other Casuist, no other Umpire but himself, though he have but an ordinary capacity, and a common use of his Reason and Understanding.

Ninthly, This Rule is a Rule, that if followed, takes off all that, that for the most part, makes a Man partial and unequal, in determining touching his own Actions: the great reason of inequality, in

in the actions of Men, is ſelf-love, that makes a Man partial to himſelf; and all his own actions, that warps a Man from that equality and Juſtice that ſhould direct him. When I find that this or that action would be beneficial to me, I preſently am carryed away by ſelf-love, either to do it without any farther examination; or if I give my ſelf leave to conſider the lawfulneſs of it, ſelf-love and intereſt blinds my Judgment, and preſently perſwades me that it is lawful, becauſe profitable to me: Or if I allow my ſelf any farther diſpute touching it, yet ſelf-love will deceive me, and make thoſe arguments ſeem ſtrongeſt that make for my Intereſt: And ſo on the contrary, if I am under conſideration of ſome action that is to my loſs, ſelf-love will uſe the like Sophiſtry upon my Judgment, and bring me off from it: But this Rule, if followed, diſchargeth me of that partiality that I have to my ſelf, or doth infallibly, even to my Senſe, detect it, and take it off. For when I put my ſelf in the ſtead and perſon of that other perſon, to whom the action is to be done; and find, that under that capacity and ſuppoſition, I would not have that action done to me, which I am about to do to another, or would have that action done to me, that I am about to deny to another; the action appears to me truly as it is, and as it is ſtript of that diſguiſe that ſelf-love would put upon it, and removes that partiality that otherwiſe ſelf-love would incline me to, and gives me a true repreſentation of the action whereby I cannot erre through ſelf-love without apparent perverſeneſs, and wilful reſolved Unjuſtice, which cannot be preſumed in a Reaſonable Man.

And

And these be those General Observations, touching the Excellence and Usefulness of this excellent Precept of Moral Righteousness.

I shall now proceed to consider the Parts and Extent of this Precept. The heads whereof are as follow.

I. The Object, touching which this Precept is given, it is Moral Actions between Man and Man, together with the Extent of the Object, *Whatsoever ye would, or whatsoever ye would not.*

II. The Subject, with its Extent, namely Man. *Whatsoever ye would that Men should do to you, that do ye to them.* Men Indefinitely, and therefore Men Universally.

III. The Rule directing those Actions, no other but the Will of him that is to do the Action, under a change or transposition of his Person; *Whatsoever ye would that Men should do to you, that do ye to them.*

IV. The Extent of the Rule, under a Threefold relation.

1. To the thing to be done.

2. To the manner of doing, *Do ye even so to them likewise.*

3. To the Application of the Rule, which is,

First,

First, Preceptive, which it expreſſes; *Whatſoever ye would that Men ſhould do to you.*

Secondly, Prohibitive, implys, *What ye would not that Men ſhould do to you, that do ye not to them.*

I begin with the Object of this Rule, which are the Moral Actions between Men; and therefore it will not be amiſs to give ſome account touching them. Moral Actions of Mankind are diſtinguiſht either in reſpect of the object to which they relate, or in reſpect of the Subject wherein they are, or in reſpect of the nature and quality of the Actions themſelves.

I. In reſpect of the Object to which they relate; and they are theſe;

Firſt, Either ſuch as relate to Almighty God, which come under the Denomination of Piety; or Impiety, according to the Nature of the Actions; or,

Secondly, Such as relate to Men; ſuch as are Juſtice, Righteouſneſs, *&c.* or Injuſtice, Unrighteouſneſs, *&c.* Righteouſneſs being a larger and more comprehenſive word than Juſtice.

II. In relation to the Subject: So Moral Acts may be diſtinguiſhed into ſuch as are Internal; as Love to God, Fear of God, Reverence to him, Dependence upon him, with relation to God: Love

to Man, Compaſſion to him, an Internal Active Habit of Righteouſneſs, Goodneſs, Juſtice, with relation to Man: Or External, that flow immediately from the outward Man, though from an inward Principle, as Adoration, External Obedience unto the Commands of God, in relation to him; Acts of Juſtice, Righteouſneſs, Charity, in relation to Men.

III. In relation to the Nature and Quality of the Action, whether towards God or Man, Intellectual or External: ſome actions are Morally good, as Piety, Obedience to God, Love, Righteouſneſs, Charity to Man. Some are Morally evil, as Impiety, Diſobedience to God, Malice, Hatred, Envy, Cruelty, Unjuſtice towards Men.

The Moral Goodneſs of every act or action of Mankind, whether Internal or External, relating to God or Man, conſiſts in the conformity thereof to the Will and Command of God, which is the Primitive Rule of all Moral Goodneſs: And the Moral Evil of any Act or Action is the Deformity, Deviation, or Contrariety thereof to the Will or Law of God.

Our Lord, when he gave an Abſtract of the Will and Love of God, diſtributed it into thoſe two Great Commandments, *Love to God, with all the Heart, and with all the Soul: And Love to Man as to our Selves.* The firſt of theſe is indeed the Great Command, that as it is the Root of our Love to Man, ſo it ought to be the greateſt Principle to move it, and the Primitive Rule to qualifie and direct it: But in the Command in hand, the Latter, namely, the Command touching our Love

Love to our Neighbour, or to Mankind, and the offices thereof, is the Subject in hand; therefore it is our buſineſs to inquire, what is that Love of God that concerns our Acts or Actions to Mankind, whereby they are denominated good, if conſonant to that Law, or Morally evil, if contrary to it.

The Law of God, touching Moral Goodneſs, relating to Man, is of Two kinds.

Firſt, That which reſpecteth the Inward Man, or that habit, or thoſe Acts of Moral Goodneſs that originally reſide in the Mind, the principal whereof commanded is Love; and that Train of Excellent Habits that follow it, as Righteouſneſs, Beneficence, Charitableneſs, Meekneſs, Patience, Gentleneſs, which are required by the Command of God, and in this Rule preſcribed, under the words *ſo*, and *likewiſe*. And on the other ſide, the Habits or Vices forbidden by the Law of God, are Hatred, Malice, Envy, Revengefulneſs, Cruelty, Unmercifulneſs, and all that black Train of the Diſeaſes of the Mind.

Secondly, That which reſpecteth the actions of the Outward Man, may be reduced under theſe Two General Heads, namely, Righteouſneſs and Charity.

Righteouſneſs between Man and Man conſiſts in theſe Two Generals:

1. In doing no Injury.
2. In giving to every Man his due.

The former part of Righteousness consists in doing no wrong: and regularly all sorts of Injuries are reductive to the Five last Commandments of the Second Table, though even under those Prohibitions there is commanded virtually the contrary of what is in them forbidden. By these Prohibitory Laws of God, all Injuries to the Person of any Man, all Violence, Rapine, Deceit, Cozenage, Fraud, all false Accusation, Lying, False Defamation, or Testimony, are Prohibited; and in these Prohibitory Laws the Negative part of this Rule is most concerned, *Quod tibi fieri non vis alteri ne feceris.*

The former, namely, the Positive part of Righteousness, *suum cuique tribuere*, hath a double respect,

Firſt, Either to Mankind in General; or,
Secondly, To Mankind under some Relation.

Firſt, To Mankind in General; and herein the great Root, or Foundation of Righteousness between Man and Man, is that Great, Divine and Natural Precept, *Fidem ſerva*, or *fides eſt ſervanda*; for the truth is, all Moral Precepts of Righteousness are reducible to this one: And there are Two kinds of *fides datæ*, either that which is given Expressively, or that which is given Implyedly, or Interpretatively: the former respects especially Contracts and Bargains and Pacts, though even in these there is also an Implyed Faith; as if I sell Goods to another, it is Implyed, that if I know them not to be my own, I am bound to make Restitution, for I sell not *bona fide*, but *mala fide*.

The

The Second ſort of *fides*, is that which is Implyed, and by common Interpretation ſo eſteemed. Thus, as a Man is a part of the Common Society of Mankind, he doth, by way of Interpretation, undertake to obſerve thoſe Common Laws that are Introduced by the Law of Nations: ſo if a Man doth become a Member of any Civil Society, he Tacitely obligeth himſelf to the obſervation of the Laws and Cuſtoms of that Society; and hither alſo reductively all the Mutual Offices (whereof in the next Section) may be brought, as to the Primary Law, or Obligation.

Now this part of Righteouſneſs that Intervenes between Man and Man generally, is, *ſuum cuique tribuere*: this therefore ſuppoſeth a Right, or Propriety ſetled in that Perſon to which it is to be given; And this Right of Propriety may be lodged in another, by ſome of theſe ways.

Firſt, By the Divine Poſitive Law. Thus under the State of the *Jews*, a right of propriety was lodged in the Prieſts, for their parts of the Burnt-Offerings; and in the Levites for their Tythes; and he that with-held them was an Unrighteous Man; he did not *ſuum tribuere*.

Secondly, *Jure naturæ*; As I have intereſt by the Law of Nature in my own Breaſt, and Family and Children.

Thirdly, By the *jus gentium*; where it is not Corrected by a Municipal Law. Thus the *primus inventor*, or poſſeſſor of things, whereof no particular Intereſt was lodged in another, acquires a Property,

and he that detains it from him is Unrighteous: Thus *Reuben* hath a right to the Mandrakes which he found, againſt *Rachel*, and they were not to be taken from him but by his own conſent, or the conſent of his Parents, who by the uſe then obtaining had the Power over them.

Fourthly, By the Municipal Laws, or Cuſtoms of that Kingdom, or City, wherein a Man lives; for, as hath been ſaid, every Man that enters into any Society tacitly and interpretatively, obligeth himſelf to obſerve the Laws and Cuſtoms thereof, and particularly ſuch as direct the manner of acquiring and transferring property.

Fifthly, By a Man's own particular Agreement; and this may be with relation either to words or things.

Sixthly, In relation to words or ſigns: When one Man, either by words or ſigns, imparts any thing to another, that other Man hath an intereſt therein; namely, that the Man relates, or imparts what is true; and therefore he that knowingly, and with an intention to deceive, tells another a Lye, he doth not *ſuum tribuere*; namely, that truth that the words or ſigns import; and this part of Juſtice between Man and Man is called Veracity.

Secondly, In relation to things; I may transfer a Right or Property to another ſeveral ways; for under this Head come all the ſeveral parts, or reſpects of Commutative Juſtice: I ſhall reduce them ſhortly to theſe Two Heads;

1. Tran-

1. Tranſlation of Properties, by way of Contract, whereby that which is mine, becomes another's in point of Propriety, as by Sale, Location, *&c.* It is a part of this Moral Righteouſneſs, that I detain it not from him to whom I have ſold it.

2. Tranſlation of Intereſt, by way of Stipulation, or Agreement; which, though it do not always alter the Property, yet it gives another an Intereſt in my performance thereof; ſuch are the Reſtitution of what is Borrowed, Delivery of the Pledge upon Payment, Payment of Money, or delivery of Goods according to Promiſe. And thus far concerning that Common Righteouſneſs which is between Man and Man.

Secondly, The Second kind of Righteouſneſs relates to others, as they ſtand in a different Relation; theſe are thoſe which I have before called Moral Offices, or *Officia Moralia Juſtitiæ*; whereas, though between theſe various Relations, there are Reciprocations of Mutual Offices, yet therefore Reciprocation is not in the ſame kind or nature. And theſe Relations are eſpecially two, Oeconomical, and Political.

Firſt, The Relations Oeconomical conſiſt in Three Kinds of Relations.

1. Father and Children: Wherein, though there be ſome Offices that are ſimply Reciprocal, as Love, and Mutual Support; yet there are ſome that are Specifical to ſuch Relation, as Authoritative Direction, Command, and Correction to the

Father; Subjection and Obedience to the Children.

2. Husband and Wife, wherein there be alſo ſome Duties ſimply reciprocal, as Love, and Fidelity; ſo there are ſome that are appropriate, as Protection and Maintenance to the Husband, Reverence to the Wife.

3. Maſter and Servant, wherein alſo there are Duties ſpecifically appropriate; as Payment of Wages, Convenient Supplies, *&c.* to the Maſter; Diligence, Fidelity and Obedience to the Servant.

Secondly, The Relations Political, are Principally Prince or Magiſtrate, and People; wherein,

1. The Offices of the Prince, or Magiſtrate, are,

First, Protection,

Secondly, Government according to Law.

Thirdly, Adminiſtration of Juſtice;
Retributive, to be done Juſtly, ſpeedily, with Equality and due Moderation:
Diſtributive; in Diſtribution of Publick Offices, *&c.* to be done Prudently, and according to deſert and fitneſs.

2. The Offices of the People, relative to Prince or Magiſtrate; Subjection, Obedience, Reverence, Support. Theſe are various and divers, according to

to the ſeveral Conſtitutions of Kingdoms, States, and Cities, wherein their ſeveral Municipal Laws direct the quality or nature of the ſeveral Offices of Prince and People, with relation each to other.

And thus far touching Righteouſneſs, according to a regular and ſtrict Sence.

Secondly, The next part of the Divine Law is the Law of Charity, or rather Love, *Philanthropy*, which comes equally under the Command of the Law, as that of Righteouſneſs or Juſtice; and indeed it is but a Species of Righteouſneſs in its large and comprehenſive ſence; yet, with this difference, the Rules of Righteouſneſs are more defined and determinate: But the Rules of Charity, in relation to the exerciſe of the particular acts thereof, are, in many things, more left to the *dictamen bonæ Conſcientiæ*, under the ſeveral Circumſtances of time, place, perſon, manner, degree, *&c.* wherein, nevertheleſs, this Rule of our Saviour will be a ſingular directive upon all occaſions, as ſhall be hereafter ſhewn.

Now the Parts of this Charity, or *Philanthropy* ſeem to be theſe;

1. Beneficence; under which we reduce Liberality, Hoſpitality, Eleemoſynæ, or Almſgiving; the contrary whereof, are Narrow-heartedneſs, Covetouſneſs.

2. Clemency; under which we may reduce, Firſt, A Mitigation, or Remiſſion of the Extremity of part of our Right, when it may be with a benefit

benefit to others, and without an Enormous Detriment to our ſelves. Secondly, The uſing of Equity, or Moderation for the good of others, within the Extremity of Legal Right. Thirdly, Moderation. Fourthly, Longanimity, or Patient bearing of Injuries. Fifthly, Forgiveneſs of Injuries to a Perſon that ſeeks it: The contrary whereof are, a Rigorous Exaction of our own Rights to the Extremity, taking the utmoſt Advantage of the Severity of Laws, or Implacableneſs, Vindictiveneſs, Fierceneſs.

3. Inoffenſiveneſs; Denying our ſelves in what we may lawfully do, or require, rather than giving an offence by our uſe of a Lawful Liberty.

4. Condeſcention to the Weakneſſes and Infirmities of others.

5. Compaſſion and Sympathy with thoſe in Miſery.

6. Humility and Lowlineſs of Deportment to others, giving them preference; the contrary whereof, is Pride, Haughtineſs, Arrogance, Self-attribution, and deſpiſing of others; Ambition, Vainglory.

7. A General Frame of Humanity and Benignity to all Mankind, whether Relations or Strangers, Friends or Enemies, endeavouring all good Offices to their Souls, Bodies, Eſtates, yet obſerving that due proportion that becomes Prudence: The contrary whereof is Selfiſhneſs, making a Man's ſelf the ſingle Center and End of all he doth.

8. Grati-

8. Gratitude; acknowledging Benefits received, and looking upon himſelf as under an Obligation ſo to do; and ſtudying all due and decent means, and opportunities of expreſſing it.

9. Decorum, or Decency, in all our actions, that we may avoid all poſſible offences given, and uſing this decorum in our Geſtures, Applications, Speeches, Habit, Addreſſes, Receptions, and generally in all we do.

10. Simplicity and Sincerity in all our Actions and Words; the contrary whereof is Diſſimulation, Hypocriſie, Deceit, Circumvention, Craftineſs, Guile, which are as much againſt the Law of Charity, as Cruelty or Revenge.

11. Meekneſs and Gentleneſs; the oppoſite whereunto is Roughneſs, Stubbornneſs, Frowardneſs, Moroſity, Cenſoriouſneſs, Supercilioufneſs.

12. A fair and good Opinion of others, and a fair Interpretation of their Actions, without very juſt cauſe to the contrary: The oppoſite whereof are Evil Surmiſings, Calumnies, Backbiting, readineſs to receive, or believe Falſe Reports, Cauſeleſs Suſpicions.

13. Rejoycing in the Good and Wellfare of others, whether Friends or Enemies. The contrary whereof is Envy, Rejoycing in other Mens harms; Rejoycing when an Enemy falls into Miſchief, an Evil Eye at others Good.

14. An

14. An entire Love to Peace, and endeavouring all due means and opportunity to preſerve and to reſtore it both in relation to himſelf and others; and therefore is not eaſily provoked, and is eaſily pacified, moderates his Paſſions, keeps them under diſcipline, ſeeks Reconciliation.

Theſe are ſome of thoſe many Parts of Charity, or Love, or *Philanthropy*, that Vertue that ſo much commends the Chriſtian Religion, above all other Religions in the World, in relation to the Moral Actions between Man and Man; it is a large and comprehenſive Duty, and ſuch as hath an influence into all the Moral Actions of our Lives, and therefore 'tis hardly poſſible to Enumerate all the Parts of it. But this may ſerve for our Direction in the Application of this Rule of our Saviour.

Thus we have the ſubject matter of this Rule; The *whatſoever* including all the Moral Actions between Man and Man, whether Actions that relate to Righteouſneſs, or Juſtice, or the Actions that relate to Charity.

And this Rule of our Saviour is very uſeful in relation to both; but eſpecially to thoſe Actions that concern Charity: For, the Works of Moral Juſtice, or Injuſtice, are more determinate, not only by the Divine Laws of God, but in a great meaſure by the very Laws of Men alſo, in every particular Kingdom, or State, which commands ſome things, and prohibits others, in things relating to Moral Juſtice or Injuſtice; and Eſtabliſheth certain Tribunals, or Courts, that, by Civil Coercion compel the obſervance of thoſe Rules of Moral Righteouſneſs injoyned by Laws, and puniſh

niſh the Violation thereof: And therefore the Laws of Men, in ſuch caſes, do not only direct that Moral Juſtice that is to be between Man and Man, but compels the obſervance of it.

But the Divine Law of Charity is not ſo determinate and particular in its exerciſe, as the Laws of Righteouſneſs and Juſtice are: If a Man kill another, he knows he violates the Sixth Commandment; he knows he offends the Municipal Law of the Kingdom wherein he lives, and knows the penalty of it. But when a Man denies an Alms, or is ſtraight-handed, where he ſhould be free, it is more difficult for him to diſcern his duty, or the neglect of it, becauſe though Charity be injoyned by the Divine Law, yet the ſeveral Circumſtances, when and how, and how far forth it is to be exerciſed, are not ſo evident, but muſt neceſſarily therein be left to the prudence and integrity of a good Conſcience.

Again, when I Borrow Money, the Law of the Land will compel me to pay it, and make me juſt, becauſe it is a part of that Moral Righteouſneſs that is injoyned by Humane Laws. But there are very many Acts of Charity, which, though injoyned by the Command of God, yet come not under any preciſe, or determinate Laws of Men. The Divine Law of Charity binds me to be Liberal, to give Alms, to Forgive Offences, to be thankful for Benefits, *&c.* But theſe come not under the conſideration of Humane Laws, and perchance it is not fit they ſhould, becauſe it is impoſſible for any Humane Law to accommodate it ſelf to the Circumſtances of thoſe actions, neither can it preſcribe the Time, Manner, or Meaſure of it; but it muſt neceſſarily be left in a great meaſure to the deciſi-

deciſion of the Prudence and Integrity of the Conſciences of particular Perſons: And therefore this Rule of our Saviour is of moſt excellent uſe, and indeed of neceſſity for the direction of the Conſcience, eſpecially in theſe caſes of the Law of Charity.

1. Becauſe though the Law is General, yet the Conſcience ſtands in need of Direction, in relation to the particular Action, and the Application of that General Law to this particular Action.

2. Becauſe thoſe Actions that ſimply relate to Charity, do rarely come under the Correction of a Temporal Law: For inſtance, the Law of *England* tells me, that I muſt pay my Rate to the Poor: now it is no longer an Act of Charity ſimply, but of Juſtice. But the Laws of *England* do not compel me to give to this or that Poor Man that Asks, therein I am only obliged by the Divine Law of Charity; and my Conſcience, Circumſtances conſidered, is my great Directrix in this Action; and the Rule of our Lord here preſcribed the great Director of my Conſcience. This Rule therefore, though it be of admirable uſe in all actions of Moral Righteouſneſs between Man and Man; yet it is not onely of admirable uſe, but even of neceſſity, in relation to Acts of Charity.

Secondly, Having now done with the Object of this Precept; namely, Moral Actions, whether of Righteouſneſs or Charity; I come to the Subject or Perſons to whom this Rule or Precept is preſcribed, which is Man, under the Pronoun (*ye*) (*Whatſoever* ye *would*, &c.) And this Subject may be

be consider'd Two ways. *First*, Absolutely, and in its full extent. *Secondly*, Relatively.

First, Absolutely, and in its full Extent; so it comprehends all Mankind; *Whatsoever ye* Men of any kind of Condition, *ye* Buyers, *ye* Sellers, *ye* Borrowers, *ye* Lenders, *ye* Rich, *ye* Poor, *ye* Friends, *ye* Enemies, *ye* Fathers, *ye* Children, *ye* Masters, *ye* Servants, *ye* Princes, *ye* Subjects, whosoever *ye* be, inasmuch as *ye* are all Subjects to the Great King of Heaven and Earth; and consequently *ye* are, and ought to be Subjects to the Laws of God, whether they are the Laws of Imperate Righteousness, or Justice, or Laws of Love and Charity; *ye*, whosoever *ye* are, that are concerned in any acts of Morality towards any others, *ye* are the Persons to whom this Command is directed; *Whatsoever ye would that Men should do to you, do ye even so to them.*

Secondly, Relatively, or Restrictively; So it is directed to Man, *Sub ratione agentis Moralis*; or, *Sub ratione hominis Moraliter acturi*: In every Moral Action that a Man is doing, or about to do, there is the Moral Action it self; whereof before: And the Agent, the Person that is doing, or about to do the Action; And the Patient, the Person to whom this Action is done, or to be done. This Rule, or Precept, or Direction, is given to the Agent, or the Person that is doing, or about to do this Moral Action: And thus the Direction then runs, *Ye* Men of what condition soever, under what relation soever, that are doing, or to do, or about to do any Moral Action to another, observe this Rule for your Direction in this Action that

that ye are about to do, or Invited to do to others, *Do as ye would be done by.*

Thirdly, I come to the Third thing; namely, that wherein the *vis directiva*, or the Rule of Direction consists; which is no other but the Will of him that is to do, or not to do the Action in question, under a Transposition of the Person; namely, the Will of him that is now the Agent, were he placed in the stead or room of him that is the Patient: As if he should have said, You, *Titius*, are now under a deliberation, whether you should, or should not do this or that particular Action to *Caius*; whether you should forgive him that Injury that he hath done to you, or whether you should over-reach him in such a Bargain; consider with your self, that were you *Caius*, and he *Titius*, would you not have him to forgive you; if you would then now forgive him: would you have him to over-reach you in this Bargain? if you would not, then do not over-reach him: So that the will of the Party, under this Supposition of the Transposition of the Person, is that which is prescribed as the *index directorius* of the Action under deliberation.

But because the Will in Man is a Rational Faculty, and proceeds to its Determination, upon the previous deliberation of the understanding; therefore, in this Judiciary decision, we shall find these several Acts, which every Man that hath but the ordinary use of Reason, may, and doth, with great facility exercise; and therefore may, without any difficulty, or intricacy, or uncertainty, come to a right and just determination touching any action

action to be done, or omitted, without Studying Casuists, Schoolmen, or Moral Philosophers; namely,

First, He may, and easily can consider the action in deliberation, what it is, what are the circumstances of it; suppose, for the purpose, that the deliberation be, whether he shall forgive such a trespass or no; he can easily consider what the trespass is, of what value, how it was done, or in what manner, or with what circumstances; whether forgiveness be desired, and what would the consequence be, if the desire should be granted; whether it would not be for his Reputation, or would be a means of a future Peace and Friendship.

Again, Secondly, He can easily consider his own Condition, whether he would be much the worse for relinquishing his satisfaction of this Injury; whether he be not well enough able to bear it, and whether it would not procure him more contentedness of Mind, if he did relinquish his Satisfaction, that would more than countervail the benefit of Revenge.

Thirdly, He could easily understand the condition of the Wrong-doer. Is he not very submissive, desires forgiveness, is sorry for the wrong he hath done; and, besides all this, he is poor, and unable to make me satisfaction; and the wrong he did me was but my mistake.

Fourthly, It is then a very easie matter for him to consider; suppose I had committed the like Injury to him, by mistake, or over-sight, and I were

as poor as he, as unable to make satisfaction, as sorrowful for the Injury, as submissively desiring his pardon, and he as rich as I now am, and might remit the Injury without any great detriment; certainly I may, with great ease, suppose this; and so change Persons and Conditions with him by way of Hypothesis, or Supposition.

Fifthly, He might with the same facility know, upon such a supposition, whether he would not, upon these terms, willingly have the Injury forgiven him, and perchance would reasonably think the other a very hard and uncharitable Man if he would not do it.

Sixthly, Lastly, If he will not grosly prevaricate with himself, he can, upon this, conclude, that since I would have him to do thus to me, were my condition his, and his mine, I must now do the like to him, and forgive him the Injury he thus did me, upon submission: I have given that Judgment already against him, were he in my stead, and I in his; and therefore I must not, in common ingenuity, retract, unless I shall be perversly unreasonable against the very decree of my own Judgment and Will.

Thus this Excellent Rule of our Lord sets up a Tribunal within every Man's own Breast, which will infallibly, and impartially direct him; and his own Will, and the Determination thereof, is become his Law and his Judge. And if he will be but honest and true to himself, he cannot be misguided; and certainly if a Man will be honest and true to himself, he may be; and all that is necessa-

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ry is but to know his own Mind, or Will, what he would, in case the Tables were turned, and he himself to be the Patient, and the other the Agent; and then resolvedly to act according to such a Will or Desire, which he would entertain, or think reasonable under such a Transposition.

But there are some necessary Cautions to be used in this supposed Transposition of Persons, and the result of that Judgment that is to be made thereupon.

First, Among Men there be some that seem to stand in a mere parity, as the several Members of one Community, or Society, whereby it comes to pass, that the actions of such Men, are, as it were, Commensurable, and fall under the same Common Congruity, or Incongruity. What is Unjust, or Unfit for *Gaius* to do to *Titius*, is unfit for *Titius* to do to *Gaius*: and in such cases, the practice of this Rule is less difficult; for they stand upon the same parity of Reason: if I would not have *Titius* Cheat or Deceive Me, or take away my Goods, or Beat me; I have herein a plain Rule, not to do so to him.

But there are some Persons in a Community that stand in a different relation each to other; whereby many actions that are Competible to one, are Incompetible to another; a Magistrate and People, Master and Servant, Father and Children: And in these actions that are specifically appropriate to one relation, a measure is not to be taken by the actions appropriate to the other: It is not reasonable for a Father to say, I would not have my Child Correct me, and therefore I must not Correct him; nor for a Judge to say, I would not

have the Malefactor to Condemn me to the Prison, and therefore I must not Condemn him: the actions are specifically appropriate to a Relation; and because of the difference of Relation, there is not justly a Reciprocation of the Congruity between them, nor a Commensurableness between the Actions of one and the other.

Secondly, But even in the particularities of the actions, specifically appropriate to Relations, this Rule doth hold with a due alteration of Suppositions. For Instance, It is an appropriate action to the Relation of a Father to Correct his Child, and there is no Reciprocation in it: But in the particular action it self, the Father may, and must go by this Evangelical Rule; I am about to Correct my Child, suppose I were a Child, and having the same Reason and Judgment I have, Would I have my Father Correct me without a Fault, or without due Examination, whether I committed such a Fault; or, when the Fault is so small, that it deserves only a Reprehension, and not a Correction? Or would I have him Correct me in his Passion? Or would not my Submission and Repentance Expiate the necessity of a Correction? Or would I have it done in so severe a measure? Again, I am a Judge, and therefore Sentence is my Appropriate Action, in case of a Malefactor deduced into Judgment before me: But, were I deduced into Judgment before a Judge, Would I be contented to be Judged unheard, or without due Examination of the Fact? Or would I be Censured beyond the Measure or Nature of the Offence? In these and the like Cases, the Rule holds, *Quod tibi fieri non vis alteri ne feceris.* And the

the Reaſon is, becauſe though the Father hath a ſpecifical Power of Correcting, which is not reciprocal from the Child to him; and the Judge hath a Power of Inflicting Puniſhment upon a Malefactor, without reciprocation of the like Power of the Malefactor upon him; yet in the beforementioned Exceſſes he exceeds the Power committed to him; and indeed therein acts variouſly, as a private Man, and therefore is under the Prohibition of *Quod tibi fieri non vis alteri ne feceris.*

Thirdly, And upon the ſame Reaſon it is, that although there be a Diſparity of Relations, which have their ſeveral Specifical Appropriate Actions, without a Parity of Reciprocation; yet, in ſuch actions as do intervene between ſuch relations that are not ſpecifically appropriate to the Terms of the relation, this rule holds as well as between perſons not ſo related one to another: For Inſtance, the ſpecifical actions appropriate to a Maſter, Father, or Magiſtrate, are, without a true Command in things lawful, Correction and Punition, if there be juſt occaſion. And the ſpecifical appropriate actions of the Servant, Child, or Subject, are Subjection, Reverence, and Obedience: Yet the actions of Contract and Commerce are not appropriate to thoſe relations, but concerns them as perſons not under any ſuch relation; and therefore the ſame rules of Commutative Juſtice in Contracts and Commerce hold between them, as between other common perſons, and conſequently the natural rule in hand is equally applicable to both, notwithſtanding the difference of Relations; the Maſter, Parent, or Magiſtrate, may not deceive, or circumvent the Servant, Child, or Subject, in buying or

selling, nor *E converso*; and therefore if I would not have my Master or Servant, Father or Child, Governour or Subject, deceive me in buying and selling, or break his word with me, or Injuriously take away my Goods or Land, I must not do the like to them; for these are common actions of Commutative, or Private Justice, or Righteousness that concern not a Man under those disparities of Relation.

Fourthly, The Conscience, Will or Judgment, which is here prescribed as the Rule, must be the Will, Conscience, and Judgment of him, that is to take the measure of his actions thereby: And therefore, though in cases of different Relations, there is a necessity of a Transposition of Persons in the application of this Rule; so that he that is about to do an action, for the due regulation of the action, and the application of this rule, must oftentimes *inducere personam alterius*: yet the Judgment and Will, by which he must proceed, must be his own: for otherwise this Rule would be without any possible certainty, and would oftentimes occasion great absurdity in actions. The excellence of this rule consists in this, that a Man hath a Judge, or Director of his own, and within himself, whereby to measure, direct, and regulate his actions; and is not necessitated to go farther.

And the Reasons hereof are these;

1. Because otherwise this rule would want much of that perfection which it hath. If a Man, upon every Moral Action which he is to exercise, should be driven to consult the Judgment of another, he would

would be to seek many times for a Director, when the imminence, or present exigence of the action will not bear so much delay. It is true, every wise and good Man will, as much as he can, endeavour by Reading, and Advice with others, to certifie and settle his own Judgment and Conscience; but when he hath so done, the Judgment is still his own; and though perchance he hath, by these means, altered his own Judgment, from what it was, yet this altered Judgment is now become as much his own, as that he had before was his. I do not dissuade any Man from using the help of other Mens Advice, Direction and Knowledge, to rectifie his own Judgment, either in the general habit thereof, or in relation to particular actions, for this is prudent and necessary for every good and just Man. But all that I contend for, is, that still the Judgment must, of necessity, be the Man's own, that must guide him in voluntary Moral Actions of his own.

But, 2. In relation to the Rule in hand, it must necessarily be a Man's own Judgment that must be his Guide. It is possible for another Man, well conversant in Morals, to know better than my self in the Theory or Notion, whether this or that action be fit or just, or exactly commensurate to the rules of Moral Justice and Righteousness; but it is impossible for any Man in the World to know so well as my self, whether I would have another so do that to me, which I am about to do to him; this Judgment, or Conception, namely, the Knowledge of what I would that another should do to me, lies only in my own breast.

Again, 3. The determination of a Man's will, touching such actions as he would have another do, or not do to him, is very much diversifyed, and varied, according to variety of circumstances of Time, Place, Person, and other junctures that accompany the action, touching which the deliberation and resolution is exercised. And these circumstances must necessarily have a great influence upon the result of my Will, touching particular actions, which I would or would not that another should do to me; and consequently my measure of such actions, which I am about to do, or not to do to him, must thereby be greatly diversifyed: And the Nature, Quality, and Efficacy of these Circumstances, are not possibly so clear and evident to another, as they are to my self; and consequently another cannot so clearly determine, whether he would that another should, or should not do the action to him, were he in my place or stead; because he cannot have the same clear prospect of all those Circumstances which concern me in this action, whereunto he must necessarily be more a stranger than my self.

4. Unless in the transposing of Persons, in order to make my judgment of what I would, or would not that another should do to me, and consequently to make up thereby, what I should, or should not do to him; I say, unless in such a case, I should use that Judgment which I have at the time of such deliberation and conclusion, there will follow uncertainty and deception in the application of this Rule; for Instance, a Physician or Chyrurgeon hath a Patient that is under a desperate Distemper,

but

but he knows it not, or believes it not, and therefore is utterly averſe to thoſe ſharp remedies that are neceſſary for the preſervation of his life; the Phyſician or Chyrurgeon muſt not meaſure his application to the Patient by this Rule. If I were in this Patients caſe, and under that apprehenſion that he is, I would not have theſe applications made to me, and therefore I muſt not make them to him. But his Rule muſt be, Were I in this Patients condition, and had that clear ſence of the danger I were in, which I now have concerning him, I would have theſe Applications made to me, therefore I will make them to him.

Again, if a Father ſees his Child hath gotten a Knife, or ſome dangerous thing, which the Child is extreamly fond of, but the Father knows it will do him miſchief: In the deliberation of the Father, whether he ſhall take away this Knife; the Rule he muſt go by muſt not be thus; If I were this Child, and had no more Underſtanding than he hath, I would not have the Knife taken from me, therefore I will not take it from him. But his procedure muſt be thus; I know the Child will do himſelf harm with this Knife, and therefore if I were this Child, and had this underſtanding which I have, I ſhould be content this Knife that pleaſeth me ſhould be taken from me, therefore I will take it from him. Though to make the application of this Rule, I change Perſons with my Child, yet in this ſuppoſed Tranſpoſition of Perſons, I carry along with me my own Judgment, Diſcretion and Underſtanding that I now have about me; and though I aſſume my Child's Perſon in this Application, yet I aſſume not his Folly, Childiſhneſs and Paſſion.

And,

And, by this Explication, a Queſtion that is often made may be reſolved, *viz.* Whether a Parent, a Nurſe, or a Magiſtrate, or a Phyſician, or any other Perſon, may not, for the good of the Child, Subject, Patient, or other Perſon, deceive him, when there is no other Expedient will avail the attaining of that good, or the avoiding of ſome Eminent Evil; (always excluding a Lye out of this Controverſie.) For Inſtance, a Perſon deſperately ſick, is utterly averſe to the taking of a Potion, that would certainly or probably cure him; but extreamly fond of a Cup of ſmall beer, that alone would endanger or hurt him. The Patient calls for ſmall beer, and the Phyſician ſecretly conveys the Potion into the beer, and thereby deceives, but Cures his Patient. If we ſhould meaſure this rule by this Application; namely, If I were this Patient, and under his Diſtemper and Miſapprehenſion, I would not be thus deceived, and therefore I will not thus deceive him: I ſay, if we ſhould make this Application in this manner, the Phyſician did amiſs in this Deception, though the Patient be Recover'd by it; which ſeems to be a Miſapplication in this Tranſpoſition of Perſons. But the rule by which the Phyſician doth, and may juſtifie the lawfulneſs of this Deception, is this; I know the Patient will be endanger'd if he take not this Potion, or drink cold Beer without it; and though he, through his Diſtemper, knows not his own good, or be averſe to it; yet, were I in his caſe, I ſhould, under that judgment I have of things, rather be contented to be thus deceived for my Cure; and therefore I both will and may thus deceive my Patient for his good: though to meaſure the Juſtneſs or Unjuſtneſs of this Deceit, I change the

ſuppo-

ſuppoſition of Perſons with him; yet in this Tranſpoſition I aſſume not his Diſtemper and Weakneſs of Mind, but keep my own Judgment and Underſtanding to guide my Will, in relation to this action, notwithſtanding the ſuppoſed Aſſumption of his Perſon, thereby to apply this Rule of Juſtice, *Quod tibi fieri non vis alteri ne feceris.* And upon the ſame account I will deceive my Child, by giving him Alloes, wrapt up in Sugar, to Cure him of a Diſeaſe; and cheat him of a thing, that is, or may be noxious to him, with what Artifice I can, and yet without any violation of this Sacred Rule of Juſtice: for had my Child that underſtanding that I have, though he needed not be cheated, or deceived in this manner; yet he would be contented thus to be deceived for his good, if it were not otherwiſe attainable.

And the reaſon of the difference of theſe caſes from Deceit and Cozenage, in Contracting or Dealing, is becauſe, in the caſes propounded, there is a defect of Underſtanding in the one Party, and the Deceit is for a neceſſary Good to the Party deceived, not otherwiſe attainable. But in the caſe of ordinary Contracts, and Commerce between Perſons it is otherwiſe.

Firſt, Becauſe a deceit therein ſounds to the damage of the Party deceived, and not to his benefit.

Secondly, Becauſe there is, if not an Expreſs, yet an implyed Agreement, by the common preſumption and cuſtom among Men, that there ſhould be no deceit in Dealing.

And

And here, by the way, likewiſe, may be conſider'd, the lawfulneſs or unlawfulneſs of Stratagems and Deceits between Enemies, in a ſtate of Publick War and Hoſtility: By a kind of Convention between Enemies in Hoſtility, Force and Violence, Mutual Depredation and Slaughter, ſeem to be allowed, otherwiſe no War could be lawful. And it may ſeem probable, upon the very ſame account, that Stratagems and Deceptions, ſo they arrive not at a plain Lye, may be alſo lawful; Becauſe Perſons in open Hoſtility ſeem tacitly to have agreed, that each ſhould do to the other all the Miſchief they can, ſo far forth, as that Implyed Agreement is not controlled, either by expreſs Pactions, as Truces, Leagues, Safe-Conducts, or the like; or by the common Laws of War, whereby Poyſoning either of Weapons, or Rivers is Interdicted. Thus Springing of Mines, Ambuſhes, ſeeming Retreats, or Flights, to draw the Enemy into an Inconvenience; and a Thouſand the like Stratagems of War are, and in all times have been, even by the Law of War, uſed and allowed: Thus *Joſhua* did with the People of *Ai*, *Joſhua* 8. *Gideon* with the *Midianites*, *Judges* 7. *Iſrael* with the *Benjamites*, Judges 20. And this ſeems juſtifiable, becauſe in ſuch a time there ſeems to be, as it were, a reciprocal ſuſpenſion, and laying aſide of thoſe Methods of Mutual Commerce and Intercourſe, that are juſt and requiſite in time of Peace; and another kind of Adminiſtration of things, undertaken and allowed on both ſides, each party publickly denouncing and profeſſing to others, that they will uſe all acts of Force and Stratagem each to other, and that they will expect no other each from other. So that by this Interpretative Compact, each party hath made

that

that lawful in time of War, which is unlawful in time of Peace. And in the practice thereof, one party doth no otherwise to the other, than what he interpretatively agrees and wills the other should do to him; and so not wholly out of the extent or direction of this Rule: But yet even in this case, there seems to be these Limitations, *viz.*

1. The Person that thus practiseth these Stratagems, or indeed any other acts of Hostility, had need be very well assured, that the War it self is lawful and just: for that is requisite to justifie any hostile Acts of what kind soever.

2. That there be no express Lye, for that seems not to be justifiable in any Hostility, and seems, even by the very Laws of War it self, to be prohibited.

3. That there be no violation of any *fides data*, and therefore the Act of *Jacob*, *Judges* 4. seems very hard in relation to *Sisera*. And that of *Judith*, in relation to *Holofernes*, because they both seem to be accompanied with breach of Faith, and the violation of the Laws of Hospitality: nothing can justifie the former, but that the *Canaanites* were a People devoted by Almighty God to destruction.

4. How far an Enemy may sollicite a Defection, or Treachery, or may corrupt any of the adverse Party by Money, or otherwise, to betray a Trust (a thing frequently practised in most Wars) is too large a Theme, only it renders the Imployment of a Soldier and Statist very full of Difficulties.

And

And thus far for the Rule, or Directive Faculty; namely, the Will of the Party, or Agent, under a Change, or Transposition into the Party Patient.

Fourthly, The Fourth thing propounded is the Extent of this Rule, under a Three-fold Relation.

1. To the Thing to be done, or not done.

2. To the Manner of doing it.

3. To the Application of the Rule Negatively and Affirmatively.

1. The Thing to be done, or not done. It includeth all Moral Actions, from one Man to another, all actions of Moral Righteousness or Justice, and acts of Charity come under the Preceptive Part: all actions of Moral Injustice, or Unrighteousness, or Uncharitableness, come under the Prohibitive part of it.

2. The Manner of the doing comes also under this Rule; for Instance, where an act of Charity comes under the (*whatever*) as giving of Alms, or remitting of an Injury, I am not only under the Command of doing the thing, because I would have another do so to me; but I am also under the Command of doing it,

First, Chearfully.

Secondly,

Secondly, Speedily.

Thirdly, Sincerely and Cordially, and with Simplicity, Integrity, and Singleness of Heart, and not Cunningly, or Dilatorily, or Hypocritically, and for By-ends. Because, were I to receive an Alms, or a Forgiveness, I would willingly have it done with these Circumstances, or Qualifications.

3. In relation to the Application. The Rule, as it is prescribed in the Gospel, is Affirmative and Preceptive; *Whatsoever ye would that Men should do to you, do ye even so.* But this Affirmative Precept implies the Negative, that so much Celebrated Rule of Righteousness and Justice; *That which ye would not that Men should do to you, do ye not to them*: This Negative Precept includes very much, and goes very far in the direction of us in Moral Righteousness. But the Precept in the Affirmative, as it is given in the Gospel, is far more Extensive, and includes a greater measure and degree of Christian Perfection; So that the Application of this Precept is,

Firſt, *Negative*; and that Necessarily Implyed.

Secondly, *Affirmative.*

I shall begin with the Implyed, or Negative Precept; *Quod tibi fieri non vis alteri ne facias*: And this extends to prohibit all those vicious Habits or Acts oppo-

oppoſite either to Righteouſneſs or Juſtice, or to Charityor Goodneſs: and that upon this very Reaſon, or Indication, I would not have him do, or be thus to me.

And therefore if we ſhould go through all thoſe particular Inſtances above given of the oppoſite Vices to Righteouſneſs or Charity, we ſhall find them all ſuch as we would not have others do to us.

Take it firſt in the Vices or Habits oppoſite to Righteouſneſs. There is no Man in the World that would have another Malicious or Envious to him, that would have another Kill, or Maim, or Wound him, or Rob, Cheat, Deceive, or Oppreſs him in his Goods, or Eſtate; that would have another corrupt his Wife, Falſly Accuſe, or Traduce him, tell him Lyes, or Falſhoods; or that would have another to break his Oath, his Word, his Promiſe, or Faith given to him; or that would have his Children Diſobedient, or his Parents Unreaſonably ſevere; his Servants Unfaithful, or Negligent; his Maſter Tyrannical; that would have his Inferiors Inſolent, or his Superiors Oppreſſive; that would have his Magiſtrate Partial, Unjuſt, or Tyrannical, or his People under him Falſe or Rebellious.

Again, in the Habits of Affections, or Vices oppoſite to Charity, there is no Man would have another Narrow-handed, when he is able to Relieve his Neceſſity; a Rigid Exacter of the Extremity of the Law; Impatient, Proud, or Inſolent in his Carriage towards him; Making himſelf the Center of all he doth; Ingrateful, Rough, and Severe and Surly; Craftily Circumventing him; Moroſe, Cenſorious, Supercilious; ready to cauſe, or entertain

tain False Reports or Surmises; Unpeaceable, Unquiet, and the like. These things are so plain, that there needs no other Evidence of the Truth thereof than the common Sense and Sentiments of all Mankind, not one excepted: For, though there be many Men that know not, it may be, what the definitions of these Vices are, or that give a clear accompt wherein the formal obliquities of them doth consist; yet there is no Man so stupid, that by his own sense finds not, that he is unwilling to have another use or practise them upon him, because he is easily and readily sensible of the smart and inconvenience they bring to him; and therefore his Will hath an aversation against them, as noxious and uneasie, and inconvenient to him.

This therefore is the first step, or the first *positulatum*, which every Man, even upon his own sense, without the help of any other Process, or Inquiry, concludes, that he would not have another do, or use to him, any of those Habits, or Acts, that are thus contrary to Moral Righteousness, or Justice, or Charity.

Secondly, The Second step, or *positulatum*, is what this action is that I am about to do to another, for the matter, or circumstances of it, consider'd nakedly in it self, without examining whether it be or be not against the Rules of Righteousness or Charity; As for Instance, I do most certainly know, that this action is the taking away of another Man's Goods, wherein I have no property, by the Laws of the Land wherein I live; or it is an Over-reaching of him in a Bargain, and I know it to be so, or the like.

Thirdly, The Third Procedure, after a Man hath considered the action what it is; is for a Man to consider, whether he would that another should do that action to him; And if he would not, he hath thereby given to himself the Rule and Measure, and determination of the question, Whether he ought, or ought not to do it to another, without any curious Inquiry, or Speculation, touching the Justice or Injustice, Regularity or Irregularity of the action, according to Niceties and School-Distinctions. His own sence is the Judge: So that as the Eye doth see, and discern this Colour to be one, and that to be another; this to be White, and that to be Black; or at least discerns, this is Grateful, that Harsh, Insipid, Distastful, Offensive, without any Philosophical, or Logical Argumentation; even so a Man may easily find that this, if it were done by another to me, would be grievous and offensive, and distastful, and in my own Judgment, Uncharitable, or Unjust.

And thus, as my own sence, without any other Ratiocination, gives me a clear satisfaction, touching the general Notion, of what is Unjust, or Uncharitable; that it is such as I would not have done to me. So this lasting, as it were, the particular Action that is under Deliberation, gives me a plain and clear estimate, even upon the accompt of my own sence and relish of it, that it is such an action which I would not have done to me.

And here is the Excellence of this Rule, that whereas, as I before observed, the great difficulty in the regiment of a Moral Life, is not so much in the discovery and assent unto common Notions, as in the due accommodation of particular actions to these

these common Notions, and the True stating of the Moral Rectitude, or Obliquity of particular Actions: This Rule in hand gives us the true and clear Estimate of particular actions, not upon a large Philosophical procedure, or discussive process, but by the plain, easie near Evidence, as easy and as obvious as Sense it self: It being no more but this, this is an action which I am very certain I would not have another do to me.

Fourthly, The Consequence and Conclusion, and the Final Decision that is thereupon to be made, is this; I must not therefore do it to him, and I must not do it upon these Two accounts;

First, Because the Son of God hath brought from Heaven, and from the Great Monarch of the whole World, unto me, That I must not do that to another, which I would not have another do to me: and if there were no other obligation upon me, but his Command, it is enough to enjoyn my Observance.

Secondly, If there were no such Express Command given me, yet the very Precept it self includes a most Evident Conviction of an Eternal and Indispensable Justice in it: For if I Judge this Action should not be done to *me*, and that it were Unjust and Unreasonable if it were so done; Why should I go about to do that to him, that I would Condemn as Unjust if done to me?

So that the resolution of this whole decision seems to be into this Syllogism.

1. Whatſoever I would not that another ſhould do to me, I may not do to him.

2. But this action now under deliberation, is ſuch, that I would not another ſhould do to me.

3. Therefore I may not do it to him.

The Evidence of the Truth of the Major Propoſition is grounded upon the cleareſt Evidence,

Firſt, Of the Divine Command.

Secondly, Of the Intrinſecal Juſtice of the Precept it ſelf.

The Evidence of the Minor is the cleareſt Evidence that can be; for I do moſt certainly know what the action is that I am about to do: and again, I do moſt certainly know, that I would not have another do this action to me: I know it as well, as I know that I ſee or feel: And therefore the Concluſion is moſt certain and infallible.

Only we muſt have recourſe to what hath been in general premiſed; where I have ſpoken of the Rule, or (*would*) in general; eſpecially where Perſons are under different Relations.

There ſeem to be two great Obſtacles to the due and conſtant obſervance of this Excellent Rule.

1. *Paſſion.*

2. *Self-Love.*

1. *Paſſion,*

1. *Paſſion* many times ſo far prevails upon Men, that it makes them precipitate and incogitant in their actions; and thereby this Rule is often broken before Men think of it: But ſurely this is ſuch an Infirmity, that Man may eaſily break by reſolution, to take a due conſideration of what he doth: And if a Man will but inure himſelf a little to repeat this Rule to himſelf, before he undertake any action, he will very eaſily Maſter that Precipitancy and Incogitancy which haſt and paſſion occaſions; and he will ſoon find the benefit of this Experiment.

2. *Self-Love.* Man is very much addicted to Love himſelf; and that Self-Love blinds and ſeduceth his Judgment, whereby he oftentimes attributes to himſelf ſuch Circumſtances, as render the very ſame action done by him to another to be Juſt and Righteous; when the very ſame action done by another to him, ſeems to be Unjuſt: For Inſtance, *Gaius* hath done *Titius* a Treſpaſs; *Gaius* comes to him, and tells him he is ſorry for it: he is a poor Man, and deſires him to forgive him. *Titius* refuſeth: *Gaius* replies; Sir, Had you done me the like Treſpaſs, and ſought to me, I ſhould have forgiven you, had you been as poor as I am, and I as rich and well able to bear it as you. *Titius* replies, But I have formerly obliged you by many Kindneſſes, and againſt all theſe you have Treſpaſſed in this Treſpaſs. This is not the firſt Treſpaſs you committed; I have paſſed by many formerly: I ſhall grow contemptible, and every one will be ready to do the like, if I paſs by this: Though I am richer than you, I have more Dependants than you, more Children and Relations;

and I must bear a port answerable to my Place: and the damage that I have sustained by this Trespass, hath made you richer than you were before, and me poorer: and therefore upon these, and many other Circumstances, the Cases are different; and I must have full Reparation of the Damage; and also secure my self against future Injuries from you and others, by making you a severe Example for this. And by such kind of Arguings as this, there will be a fair Gloss put upon any thing; and the Circumstances which a Man will draw together, to exempt a Man from his Duty, will be endless. But let *Titius* now be but honest to himself, and sincerely deal thus with himself: I know the Trespass that is committed, the Damage it hath done me, the Condition I am in to bear it, the Poverty of him that cannot make me satisfaction: I see his Submission: Were I in *Gaius* his stead and place, Would I not think it too severe for *Titius* to exact the severity of the Law, or to deny a Pardon for this Trespass that he can never satisfie. If I should be of that Mind, then I will be of the same Mind now, and forgive him upon his Submission, and promise of future Amendment. The truth is, this Precept doth discharge Self-Love from having to do in this business of Moral Righteousness or Charity; or at least puts it in that condition, by Transposition of the Persons, that it speaks as much for *Gaius* as it doth for *Titius*, when *Titius*, by Transposition, sustains the Person of *Gaius*; and so Self-Love becomes equally an Advocate for *Titius*, and against him.

Indeed, if a Man will be wilfully and perversly Unjust; and although he be Convinced, that he would

would not have the ſame thing done to him, that he is about to do to another; will, notwithſtanding that Conviction, do the thing; there is nothing to be ſaid to ſuch a Man, but that he hath rejected his Duty to God, and the common Sentiments of Righteouſneſs and Goodneſs to Mankind. But certainly he that deſires to walk according to the True Rules of Juſtice and Charity, hath, if he will be but ſincere and true to himſelf in this Rule of our Saviours, a plain, eaſie, and clear direction for all Actions of Righteouſneſs and Charity.

Dear Children;

" I Intended to have been at *Alderley* this *Whitsun-*
" *tide*, desirous to renew those Counsels and Ad-
" vices which I have often given you, in order to
" your Greatest Concernment; namely, the Ever-
" lasting Good and Welfare of your Souls hereafter,
" and the due ordering of your Lives and Con-
" versations here.

" And although young People are apt, through
" their own Indiscretion, or the Ill Advice of o-
" thers, to think these kind of Entertainments but
" dry and empty matters, and the Morose and Need-
" less Interpositions of Old Men: yet give him
" leave to tell you, that very well knows what he
" says, These things are of more Importance and
" concernment to you, than External Gifts and
" Bounties (wherein) nevertheless I have not been
" wanting to you, according to my Ability.

" This was my Intention in this Journey: and
" though I have been disappointed therein, yet I
" thought good, by Letters and Messages, to do
" something that might be done that way for your
" Benefit, that I had otherwise intended to have
" done in Person.

" Assure your selves therefore, and believe it
" from one that knows what he says; from one
" that can neither have any reason, or end, to de-
" ceive you; That the best Gift I can give you is
" Good Counsel; and the best Counsel I can give
" you, is, that which relates to your greatest Im-
" port and Concernment; namely, Religion.

" And

" And therefore since I cannot at this time deli-
" ver it to you in Person, I shall do it by this Let-
" ter; wherein I shall not be very large, but keep
" my self within the bounds proper for a Letter;
" and to those things only at this time, which may
" be most of present use and moment to you: And
" by your due observance of these Directions, I
" shall have a good Character, both of your Duti-
" fulness to God, your Obedience to your Father,
" and also of your Discretion and Prudence: For
" it is most certain, that as Religion is the best
" Means to advance and certifie Humane Nature;
" so no Man shall be either Truly Wise, or Truly
" Happy without it, and the Love of it, no not in
" this Life, much less in that which is to come.

" *First*, Therefore every Morning and every E-
" vening, upon your knees, humbly Commend
" your selves to Almighty God in Prayer, begging
" his Mercy to pardon your sins; his Grace to di-
" rect you; his Providence to protect you; Return-
" ing him Humble Thanks for all his Dispensations
" towards you, yea even for his very Corrections
" and Afflictions; Intreating him to give you Wis-
" dom and Grace, to make a Sober, Patient, Hum-
" ble, Profitable Use of them; and, in his due time,
" to deliver you from them. Concluding your
" Prayers with the Lord's Prayer. This will be a
" certain means to bring your Mind into a right
" frame; to procure you Comfort and Blessing,
" and to prevent Thousands of Inconveniences
" and Mischiefs, to which you will be otherwise
" subjected.

Secondly,

" *Secondly*, Every Morning Read Seriously and " Reverently a Portion of the Holy Scripture, and " acquaint your self with the History and Doctrine " thereof: It is a Book full of Light and Wisdom, " will make you Wise to Eternal Life, and furnish " you with Directions and Principles, to guide and " order your Life safely and prudently.

" *Thirdly*, Conclude every Evening with Read- " ing some part of the Scripture and Prayer in " your Family.

" *Fourthly*, Be strict and Religious Observers of " the Lord's Day; resort to your Parish-Church " Twice that Day, if your Health will permit, and " Attend Diligently and Reverently to the Publick " Prayers and Sermon: he cannot reasonably ex- " pect a Blessing from God the rest of the Week, " that neglects his Duty to God, in the Due Confe- " cration of this Day to the Special Service and Du- " ty to God, which this Day requires.

" *Fifthly*, Receive the Sacrament at least Three " times in the Year, and oftner, as there is occasion, " in your Parish-Church. The Laws of the Land " require this, and the Law of your Saviour re- " quires it, and the Law of Duty and Gratitude re- " quire it of you. Prepare your selves seriously for " this Service before-hand, and perform it with Re- " verence and Thankfulness: The neglect of this " Duty procures great Inconvenience and Strange- " ness: And commonly the neglect hereof, ari- " seth from some Conceited Opinion, that People " incon-

" inconsiderately take up; but most ordinarily " from a sluggishness of Mind, and an Unwilling- " ness to fit and prepare the Mind for it; or to " leave some Sinful or Vain Course, that Men are " not willing to leave, and yet Condemn them- " selves in the Practice of it.

" *Sixthly*, Beware of those that go about to Se- " duce you from that Religion wherein you have " been brought up hitherto; namely, the True " Protestant Religion: It is not unknown to any " that observes the State of Things in the World, " how many Erroneous Religions are scattered a- " broad in the World; and, how Industrious Men " of False Perswasions are to make Proselytes. There " are *Antinomians*, *Quakers*, *Anabaptists*, and divers " others that go about to Mislead themselves and " others: nay, although the Laws of this Kingdom, " and especially the Statute of 23 *Eliz. cap.* 1. have " Inflicted the severest Penalty upon those that go " about to withdraw Persons to the *Romish* Religi- " on, from the Religion Established in *England*, as " any Man that Reads that Statute may find; yet " there are scattered up and down the World di- " vers Factors and Agents, that under several dis- " guises and pretences, endeavour the Perverting " of Weak and Easie Persons: Take heed of all " such Perswaders. And that you may know and " observe the better, you shall ever find these Ar- " tifices practised by them.

" 1. They will use all flattering Applications, and " Insinuations to be Master of your Humor, and " when they have gotten that advantage, they that " seemed before to Serve you, will then Command " you.

2. They

" 2. They will use all possible skill to raise in " you Jealousie and Dislike towards those that may " otherwise Continue, and keep you in the Truth; " as to raise Dislike in you against your Minister; " nay, rather than fail, to raise Dissention among " Relations; yea, to cast Jealousies and Surmises " among them, if it may be Instrumental to Cor- " rupt them.

" 3. They will endeavour to withdraw People " from the Publick Ministery of God's Word, en- " courage Men to slight and neglect it: And when " they have once effected this, they have a fair op- " portunity to Infuse their own Corrupt Princi- " ples.

" 4. They will engage you, by some means or " other, to them; either by some real, but most " ordinarily by some pretended Kindness, or Fa- " miliarity; that, in a little time, you shall not " dare to displease them; you must do and speak " what they will have you, because some way or " other you are Intangled with them, or Ingaged " to them: And then they become your Gover- " nours, and you will not dare to contradict, or " disobey them.

" These are some of those Artifices whereby " Crafty and Subtile Seducers gain Profelites, and " bring Men under Captivity.

" *Seventhly*, Be very careful to Moderate your " Passions, especially of Choler and Anger; it en- " flames the Blood, disorders the Brain, and, for the " time

"time exterminates not only Religion, but com-
"mon Reason: It puts the Mind into Confusion,
"and throws Wild-fire into the Tongue, whereby
"Men give others advantage against them; it ren-
"ders a Man uncapable of doing his Duty to God,
"and puts a Man upon Acts of Violence, Unrigh-
"teousness, and Injustice to Men: Therefore
"keep your Passions under Discipline, and under
"as strict a Chain as you would keep an Unruly
"Curst Mastiff: Look to it, that you give it not
"too much Line at first. But if it hath gotten any
"Fire within you, quench it presently, with consi-
"deration; and let it not break out into Passio-
"nate, or Unruly Words or Actions: But, what-
"ever you do, let it not Gangrene into Malice,
"Envy, or Spight.

"*Eighthly*, Send your Children early to learn
"their Catechism, that they may take in the True
"Principles of Religion betimes, which may grow
"up with them, and habituate them both to the
"Knowledge and Practice of it: that they may
"escape the danger of Corruption by Error or
"Vice: being antecedently seasoned with better
"Principles.

"*Ninthly*, Receive the Blessings of God with
"very much Thankfulness to him; for he is the
"Root and Fountain of all the Good you do, or
"can receive.

"*Tenthly*, Bear all Afflictions and Crosses Pati-
"ently, it is your duty, for Afflictions come not
"from the Dust. The Great God of Heaven and
"Earth is he that sends these Messengers to you,

"though

" though possibly evil Occurrences may be the
" immediate Instruments of them: You owe to
" Almighty God an infinite Subjection and Obe-
" dience, and to Expostulate with him is Rebelli-
" on: And as it is your Duty, so it is your Wis-
" dom and your Prudence; Impatience will not
" discharge your Yoke, but it will make it gall the
" worse, and fit the harder.

" *Eleventhly*, Learn not only Patience under
" your Afflictions, but also Profitably to improve
" them to your Souls good: Learn by them how
" vain and unprofitable things the World, and all
" the Pleasures thereof are, that a sharp, or a lin-
" gring Sickness renders utterly tasteless. Learn
" how vain and weak a thing Humane Nature is,
" which is pulled down to the Gates of Death, and
" Clothed with Rottenness and Corruption, by a
" little disorder in the Blood, in a Nerve, in a
" Vein, in an Artery. And since we have so lit-
" tle hold of a Temporal Life, which is shaken and
" shatter'd by any small Occurrence, Accident, or
" Distemper: Learn to lay hold of Eternal Life,
" and of that Covenant of Peace and Salvation,
" which *Christ* hath brought for all that believe
" and obey the Gospel of Peace and Salvation:
" There shall be no Death, no Sickness, no Pain,
" no Weakness, but a State of Unchangeable, and
" Everlasting Happiness. And if you thus improve
" Affliction, you are Gainers by it; and most cer-
" tain it is, that there is no more probable way
" under Heaven to be delivered from Affliction (if
" the Wise God see it fit) than thus to improve it.
" For Affliction is a Messenger; and the Rod hath
" a Voice; and that is, to require Mankind to be

" that

" the more Patient, and the more Humble, and the " more to Acknowledge Almighty God in all our " ways: And if Men listen to this Voice of the " Rod, and Conform to it, the Rod hath done his " Errand; and either will leave a Man, or at least " give a Man singular Comfort, even under the " sharpest Affliction: And this *Affliction which is* " *but for a moment*, thus Improved, *will work for us* " *an exceeding and eternal weight of Glory.*

"*Twelfthly*, Reverence your Minister: he is a Wise " and a Good Man, and one that Loves you, and " hath a tender Care and Respect for you: Do " not Grieve him, either by Neglect, or Disrespect. " Assure your selves, if there be any Person that " sets any of you against him, or provokes, or in- " courageth any of you to despise, or neglect him; " That Person, whoever he be, loves not you, nor " the Office he bears. And therefore as the Laws " of the Land, and the Divine Providence, hath " placed him at *Allerley*, to have a Care of your " Souls; so I must tell you I do expect, you should " Reverence and Honour him for his own, for your, " and for his Office sake.

" And now I have Written this long *Epistle* to " you, to perform that Office for me, that I should " have done in Person, if I could have taken this " Journey. The *Epistle* is long, but it had been " longer if I had had more time. And though " perchance some there may be in the World, that " when they hear of it, will interpret it to be but " the Excursions and Morose Rules of Old Age, " unnecessary, and such as might have been spared; " yet I am perswaded, 'twill find better Acceptati-

" on

" on thereof from you that are my Children. I " am now on the shady-side of Threescore Years; " I Write to you, what you have often heard me " in Substance Speak; and possibly when I shall " leave this World, you will want such a Remem- " brancer as I have been to you. The Words that " I now, and at former times have Written to you, " are Words of Truth and Soberness; and Words " and Advices that proceed from a Heart full of " Love and Affection to you all. If I should see " you do amiss in any thing, and should not Re- " prove you; or if I should find you want Counsel " and Direction, and should not give it, I should " not perform the Trust of a Father; and if you " should not Thankfully receive it, you would be " somewhat defective in the Duty you owe to God " and Me, as Children. As I have never spared my " Purse to Supply you, according to my Abilities, " and the Reasonableness of occasions; so I have " never been wanting to you in good and prudent " Counsels; And the God of Heaven give you " Wisdom, Constancy, and Fidelity in the obser- " vance of them. I am

20 *May.* Your Ever Loving Father,

Matthew Hale.

FINIS.